

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

English	Arabic
1. *Alif-Lam-Meem*.[1]	الٓمٓ ﴿١﴾
2. *Tha'leka*[2] (*afar-that-it*)[x] (*is*) The Book[x] no suspicion[3] ^in it[x]^, [*it*[x]] (*is*) a divine-guidance[x4] for the *muttaqeena*[x5] (*reverential guarders against Allah's displeasure*)[x].	ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ﴿٢﴾
3. Who[r] believe they[z] by the invisible, and *youqeymona*[6] (*they*[z] *uphold/ sustain the prescribed obligations of*) the Prayer[w] and of what We provided them expend they.[z]	ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ﴿٣﴾
4. And who[r] believe they[z] by what (*had been*) descended to you[g] and what (*had been*) descended of before you[g] and by the Hereafter[w] they (*are*) *youqenoona*[7] (*they*[z] *believe with certitude*).	وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ﴿٤﴾
5. Those (*are*) on a divine-guidance from their Lord; and those, they (*are*) the thrivers.	أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿٥﴾

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[1] See the *Lexicon* attached to this *Translation* for a commentary on this!

[2] The word "ذلك" has *three* distinct meanings: first as a *demonstrative pronoun*; second as a *possessive particle*; third as a *conjunctive pronoun*! Of *our concern here* is the *first* i.e. as a *demonstrative pronoun*! As such it's made up of *three* distinct *components*: (1) the particle "ذا" = the *demonstrative pronoun* for *near*, *singular*, *masculine*, the *animate or* the *inanimate*; (2) the "ل، لام البعد" = for the "*afar*;" and (3) the "ك، ضمير المخاطب" *for the addressee's pronoun*. There is *no* English equivalent *per se* for "ذلك!" I believe it is best rendered as "afar-that-it" ! So, "*he-that*" for "ذا," "*afar*," for "ل," "*it*" for "ك," which is: "*the fact*" or "*the reality*!" In this particular case, we want to point out the reason for the "*he-that-afar-it*," referring to **the** *book*, because, *and Allah knows best*, (A) The Qur'an was *still descending* (i.e. in its *entirety* was *not yet completed*) from the *loftiest* and *highest* source, Allah, SWT; and (B) its *status* in Earth is *loftiest and most high*! Hence *no untruth could touch it in any way, form, or shape*! There is more about "ذلك," in the *Lexicon* attached to this *Translation*! Clearly the *demonstrative* pronouns in *English* are *not* as *descriptive* as their Arabic counterparts! See كتب النحو و الصرف!

[3] The word: "ريب"=*Suspicion* and the word "شك!"=*Doubt*; both *share* some *common grounds* but the words are *not* synonymous. Unfortunately *all* the numerous translators I came to know of, save this translator, use "شك" when they should have used "ريب" in this particular aspect! I can not fathom that, except perhaps some being *not* of an *Arabic tongue extraction* or *erudition* may be is the root of, if not all, the problem! Others of *Arabic tongue extraction* and *erudition* fell in the trap of a faulty *follower-ship*! *Doubt* is a state of *indecision* towards various alternatives *with neutral* i.e. *no malign intent* associated with such a state of *indecision*, because of *uncertainty*. *Suspicion* on the other hand is *doubt with insupportable preponderance* of *malign* intent or an *accusative attitude*, and thus *caution* and may be even *aversion* in the *mind* or *attitude* of the suspecting person towards what is being suspected! In other words such an *insupportable attitude* is on the basis of *flimsiest of presumption,* in fact *without any concrete evidence whatsoever*! Thus, right from the beginning the suspecting person would *claim to ascribe fallacy* or *evil* to what is being suspected! But since the facts do *not* support such a claim it would be *void and null*! So, "ريب" and "شك" although *share some aspects each is distinct from the other*! And *The Qur'an* from its *inception till the end of Time and beyond* there is "*no suspicion in it,* [x]" as *no one would ever be able to prove any thing against it*! It is the word of Allah, how could it be other than being with "*no suspicion in it* [x]"!

[4] The word "هدى" or "هداية" in *Arabic* is clear to be "*aright-guidance*," not just mere "*guidance*" as in English, i.e. in the *literal* sense of "*guidance*" means: "*ushering*," "*showing*," "*leading*," "*piloting*," "*steering*" etc!

[5] See the *Lexicon* attached to this *Translation* for this *special* word and its significance!

[6] The word "يقيمُونَ" is rooted in "أقامَ" =upheld! *linguistically* "أأقامَ" means: "أدام، بمعنى أبقى أو استمرّ على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا".

So, "يقيمُونَ" means they: (1) *Uphold the prescribed obligations* the Prayer! (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how* (it[w]) *to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only uphold and follow, i.. perform, and maintain* it[w]!

[7] That is they are *absolutely certain*!

English	Arabic
6. Verily who^{r} unbelieved they^{z} equal on them whether you^{g} warned them or not warned them [*you*^{s}], not believe they.^{z}	إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾
7. Sealed[8] Allah on their hearts, and on their hearing, and on their *abssa're* (*insights/discernments*) (*is*) an overlay^{w} and for them (*is*) a great torment.	خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾
8. And of the mankind who^{p} says [*he*]: we believed by Allah and by The Day [The] Last while not they (*are*) surely believers.	وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾ .
9. Mutually beguile[9] they^{z} Allah and whom^{r} they^{z} believed; and not beguile they^{z} except their selves^{w} while not perceive they^{z}.	يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾
10. In their hearts (*is*) an illness;[10] so augmented them Allah an illness; and for them (*is*) a painful torment by what were they^{z} lying.	فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ﴿١٠﴾
11. And if (*had been*) said for them: let-not corrupt you^{z} in the land^{w}/Earth^{w} said they^{z}: verily only we (*are*) reformers.	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾
12. Indeed; verily they, they (*are*) the corrupters, [and,] but not perceive they^{z}.	أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾
13. And if (*had been*) said for them: let-believe you^{z} as believed the mankind, said they^{z}: do we believe like believed the mooncalves; indeed; verily they, they (*are*) the mooncalves; [and,] but not know they^{z}.	وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓا۟ أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُ أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعْلَمُونَ ﴿١٣﴾ .
14. And if met/encountered they^{z} whom^{r} believed they^{z} said they^{z}: we believed; and if they^{z} secluded (*cloistered they*^{x}) to[11] their Satans, said they^{z}: verily we (*are*) with you^{b} verily only we (*are*) *mustah'zeoona* (*we are affirmable-jesters/ affirmably-jesting*).	وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾
15. Allah *yastah'zeo* (*affirmably-jests* [*He*]) by them and protracts them in their excessiveness addle they^{z}.	ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٥﴾
16. Those (*are*) who^{r} they^{z} purchased[12] the misguidance-she^{y} by the divine-guidance ^{x}; so neither profited-she^{y} their	أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ

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[8] That is closed *hermetically* and *determined irrevocably* or *consummated/concluded*!

[9] The word "يخادع" = beguile. *Linguistically* it has *several* meanings, among them (1) engaging in mutual deception/cheating, in *order to gain personal benefits*; and (2) *withholding boon-giving*. See الهادي و اللسان for the meanings! Thus, clearly Allah has *absolutely no need to gain* by engaging in such loathsome *human* traits. So when He "beguiles them," means He *withholds his boon-giving* to them, hence *causing them defeat*, as *all beings survive because of His continuing boon-giving*. Also "يخادع" like "يعاقب," as "يعا قب اللص" does not necessarily means mutuality. So "يخادعون الله" does *not necessacitate mutual action*.

[10] The word "*illness*," a disease of body or mind! That is in his "heart" a *defect* or a *swerving to the wrong*, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

[11] See the *Lexicon* attached to this *Translation* for discussion of the *significant* differences in Arabic between "*to* their devil," "*with* their devils," and "*by* their devils." In essence "*to*": indicates *subordination* to the devils, i.e. their devils teach them; "*with*" indicates *equality/collegiality* with the devil; "*by*" indicates *superiority* as emperor *versus* king.

[12] The Arabic words: (a) "إشترى" and (b) "شرى," occur time and again in The Qur'an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) "إشترى" means *purchased* and (b) "شرى" means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

trade[w] and nor were they[z] *muhtadeena*[13] (*they who found and accepted the divine-guidance*[x]).	بِٱلْهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿١٦﴾
17. Their parable[x]/example[x] (*is*) as a parable[x]/example[x] (*of*) whom[x] *istawqada*[14] ([*he*] *affirmably kindled*) a fire[w] then *lamma* (*when/whence*) lighted-she[y] what (*is*) around him, went[15] Allah by their illumination and left them [*He*] in darknesses[w] not sight/discern they[z].	مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾
18. *Sommon* (*deaf people*), *bokmon* (*born dumb-mute people*), *omyon* (*blind people*)[16] so they return not.	صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾
19. Or as *ssayyeben*[x] (*gliding-rain-laden-cloud*)[x17]of the sky[w] in it[x] darknesses[w18] and a thunder and a lightning; they[z] make/emplace their fingers in their ears from the thunderbolts[w] *hadhara* (*in caution of*) the death[x]; and Allah (*is*) Surrounder by the unbelievers.	أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ ۚ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ﴿١٩﴾
20. Almost the lightning[x] snatches (*off/away*) their *abssa'ra* (*insights/discernments*), everywhen it[x] lightened for them they[z] walked in it[x]; and if [*it*[x]] darkened over them they[z] upped; and had Allah willed [*He*] surely (*would have*) gone[19] by their hearing, and their *abssa're* (=*abssa'ra*); verily, Allah over every thing (*is*) Omnipotent.	يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ ۚ وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾
21. O you the mankind: let-worship you[z] your[n] Lord, Who created you[b] [*He*] and whom[r] of before you[b]; *la'alla*[20] (*craving currently unavailable deed that/perhaps*) you[b] *tattaqoona*[21] (*you*[z] *reverentially guard not to displease Allah*).	يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾
22. Who [*He*] made for you[b] the Earth[w] a bed[22] and the sky[w] a *be'na'an*[x23] (*a build-in-progress*)[x] and [*He*] descended from	ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ

[13] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*!"

[14] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

[15] Notice this great *Ayah* says: "went Allah = **ذهب الله**," i.e. *intransitively*, and not "**أذهب الله**"= "*caused to be gone*!"

[16] The words "**صم, بكم, عمي**" *all* are *plural nouns* while their *closest English corresponding equivalents* all *are adjectives* and so in English *no* plural for any *except to associate the respective word with a plural noun* "*people*!"

[17] The word "**صَيِّب**" has *three distinct* meanings: (1) rain, (2) gliding-rain-laden cloud, (3) rain-laden cloud! See **البصائر**!

[18] Darknesses could be a *multiplicity of darkness, darkness in each dimension or direction*; or a *compound degrees* of *darknesses*.

[19] The word "**ذهب**," i.e. *intransitively* not "**أذهب**," translated as (*would have*) gone, as "gone" stands for *many* meanings, among them: to become *weak*; *fail*; *come apart*; *break up*; *cease living*; *die*! See *The American Heritage Dictionary*!

[20] The Arabic word used here is specifically "*la-alla-kum*," made up of *two words*, "*la-alla*" and "*kum*." "*La-alla*"= *craving currently unavailable deed*, *perhaps abridges it*! Another Arabic word "*asa*," = *may*! The two words are frequently used in The Qur'an. *Linguistically*, both words are particles of *hope*, *craving*, and *uncertainty*. However, *explainers of The Qur'an* say both are particles of *certainty*, *if the action is from Allah*, realization of which is *always sure and definite*. The second part of the word is "*kum*"= the pronoun for "you.[b]" Thus, here "*la-alla-kum*"=certainly. Thus, if you[f] were to worship your[n] Lord you[f] will be (certainly) *righteous*.

[21] The word "**تتقون**"="*tataqoon*," based on the Arabic word "*waqa*," *linguistically* meaning: *took all the precautions to secure and protect* (any thing) *from any harm*. Hence, "*tattaqoon*" means: "*you*[f] *reverentially guard against Allah's displeasure*" by *adhering to Allah's Criteria of prescription and proscription*. There is *no* English equivalent for "*taqwa*," i.e. *reverential guarding against Allah's displeasure*! The English word "piety" surely falls short of "*taqwa*"! See the Lexicon attached to this Translation for both "*tattaqoon*" and "*taqwa*!"

[22] The Arabic word "**فراشا**," *literally* means (1) "mattress," or (2) "carpet," or (3) *figuratively* the word "**فراشا**" is used to *also* mean (3) "*wife*" or (4) the *entire earth* as it spreads and extends as a *bed*. See **اللسان**!

[23] The word "**بناءاً**"= "*bena-an*" is made up of two parts "*bena*" and "*an*." The "*an*" is a grammatical nunnation at the end of an *objective* noun; and "*be'na*" is a word which means: (1) a *build-in-progress*, for example in *conjunction* with: "And the Heaven [w] We built it [w] by *ay'den* (*divine Might*), and verily We surely (*are*) expanding/expanders!" (S51:47). Also it could mean: (2) first time going in *privacy with a bride after* the formal wedding contract is officiated, and clearly such a *wedding* is taken to be *subject to the vicissitudes of human nature and life*!

English	Arabic
the sky[w] a water[x]; then *akhraja* ([*He*] *produced/emerged*) by it[x] of[24] the *thamara'te*[w] (*trees/plant-crops/fruits*) [w] a *rez'qan*[x] (*provision/victuals for sustenance*)[x] for you[b]; so let-not make[25] you[z] for Allah compeers while you[f] know.	بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخۡرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزۡقًا لَّكُمۡۖ فَلَا تَجۡعَلُواْ لِلَّهِ أَندَادًا وَأَنتُمۡ تَعۡلَمُونَ ٢٢
23. And *en* (*if*) you[c] were in suspicion of what *nazzalna* (*repetitively descended We*) on Our *abde*[26] (*slave*), then *oto* (*let-come you*[z]) by a *Sura'ten*[w27] (*division of The Qur'an*) [w] of its[x] like; and let-summon you[z] your[n] witnesses/testifiers[28] of lesser than/-without Allah, *en* (*if*) were you[c] *ssa'deqeena* (*always-truth-enforcers*).	وَإِن كُنتُمۡ فِي رَيۡبٖ مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا فَأۡتُواْ بِسُورَةٖ مِّن مِّثۡلِهِۦ وَٱدۡعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ ٢٣
24. Then *en* (*if*) you[z] did not and (*shall*) never do you[z] then *ettaqo* (*let reverentially self-protect you*[z] *from*) The Fire[w] which[u] its[w] fuel[29] (*are*): the mankind and the rocks[w] (*it had been*) prepared-she[y] for the unbelievers.	فَإِن لَّمۡ تَفۡعَلُواْ وَلَن تَفۡعَلُواْ فَٱتَّقُواْ ٱلنَّارَ ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُۖ أُعِدَّتۡ لِلۡكَٰفِرِينَ ٢٤
25. And *bashsher*[30] (*let-tell* [*you*[s]] *pleasant tidings*) whom[r] they[z] believed [x] and they[z] worked the righteous-works[w]; verily for them [x] (*are*) gardens [w] run[w] from under it[w] the rivers; every-when *ruzeqo* (*they*[z] *had been provided/rationed*) from it[w] of[31] a *thamaraten*[w] (*trees/plants crops/fruits*) [w] a *rez'qan*[x] (*provision/victuals for sustenance*)[x] said they[z]: this (*is*) which[x] *ruzeqna* (*we were provided*) of earlier; and *oto*[32] (*they*[z] *had been given/churned out*) by it[x] a similar; and for them[x] in it[w33] (*are*) spouses [w] (*wives*) *mutahharaton* (*she-they had been purged*) and they (*are*) in it[w] immortals.	وَبَشِّرِ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ كُلَّمَا رُزِقُواْ مِنۡهَا مِن ثَمَرَةٖ رِّزۡقٗا قَالُواْ هَٰذَا ٱلَّذِي رُزِقۡنَا مِن قَبۡلُۖ وَأُتُواْ بِهِۦ مُتَشَٰبِهٗاۖ وَلَهُمۡ فِيهَآ أَزۡوَٰجٞ مُّطَهَّرَةٞۖ وَهُمۡ فِيهَا خَٰلِدُونَ ٢٥
26. Verily Allah not (*feels*)-discomfit[34] to strike [*He*] a parable[x]-/example[x] certain,[35] a mosquito[w] and what (*is*) atop/above[36]	۞إِنَّ ٱللَّهَ لَا يَسۡتَحۡيِۦٓ أَن يَضۡرِبَ مَثَلٗا

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[24] The word "*of*" here *implies remarkable significance*, *connoting*, and Allah knows best, that *all* the crops (i.e. all the *varieties* of fruits and vegetables) brought about and known in this world are but *only a fraction of* a much larger whole be it *in this world or the Hereafter*, in the treasure of Allah.

[25] The word "**جعل**" has at least *nine distinct linguistic* meanings and a *tenth* "*religious*" meaning! Thus *Linguistically*: (1) appointed or designated, (2) some thing *was not* and *now is*, (3) named, (4) eyed, (5) started, (6) created, (7) made, (8) put in place, (9) put on top of each other. On *religious basis*, (10) it means: and *continue the status as it currently stands or improves it*, as in (S2:128).

[26] The word "*ab'de*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an *eye-opener* elaboration! It's an *absolute honor* to be Allah's "*ab'de*"-as that means, among other meanings, that one is FREE and could *not* be owned by any other!

[27] See the *Lexicon* attached to this *Translation* for this *proper* name of *a division of The Qur'an*!

[28] These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who *bear witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like* of *The Qur'an*.

[29] The word "**الوَقُود، بفتح الواو**" is *firewood*, but also it could mean *any* fuel! See **اللسان**!

[30] See the *Lexicon* attached to this *Translation* for *bashshara/youbashshero/mubashsheron*=**بشَّر \ يُبَشِّر\مُبَشِّرُ**!

[31] This prepositional word, "*of*," is to indicate *portioning*, i.e. some thing is a *part* of a *larger whole*.

[32] The word "**أُتُوا**" perhaps lends itself to *two distinct* meanings: (1) as translated above, and (2) to mean "*churned out*," rooted in "**إتاء**," i.e. like churning of trees yielding their fruits or the buttermilk when shaken it *churns out* butter! Clearly Paradise's trees once picked its fruits are *immediately* replenished by an *identical twin of whatever was picked*, i.e. *replacing* whatever was picked, so the tree-fruit remains as if not picked!

[33] This "*it*[w]" refers to the *gardens* that have *eternally good abode, good supply of good food, good water, and pleasure of matrimony* with spouses.

[34] The word "**يستحي**" is an *intransitive* verb, and the closest English equivalent to it is "*discomfit*," a *transitive* verb! So to circumvent that I *parenthetically prefixed* "discomfit," the *noun*, with "*feel*" in its *intransitive* sense!

[35] See the *Lexicon* attached to this *Translation* regarding, the *indefinite/infinitive* article="**ما المصدرية**!"

[36] The particle "**ما**" and the words "**فما فوقها**," in this *Ayah* all deserve a *pause for pondering*! *First* the particle "**ما**"="**ما المصدرية**"=the *infinitive* particle for greatest *intensity*, i.e. intensifying the *mosquito* and *what is beyond* it[w]! *Second* "and what (*is*) above it[w]!" Clearly the "**ف**" in "**فما**" is *coupling* or *conjunctive* particle meaning *and* whatever that which could be above it[w], i.e. *positively* or *negatively*, i.e. to say: *larger or smaller* than it[w]! See **إعراب القرآن، لمحمود صافي**!! Lately it has been *reported in the scientific community* that there is a *microscopic* "thing" atop of the mosqueto!

it[w]; so as-to whom[r] they[z] believed[x] so they[z] know verily it[x] (*is*) the right[x] from their Lord; and as-to whom[r] they[z] unbelieved[x] then they[z] say: what wanted Allah by this a parable[x]/example[x]; [*He*] misleads by it[x] multitude and [*He*] divenely-guides by it[x] multitude; and not [*He*] misleads by it[x] except the *fa'seeqeena*[x37] (*rebels vis-à-vis Allah's command*)[x].

مَا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَـٰذَا مَثَلًا يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَـٰسِقِينَ ﴿٢٦﴾

27. Who[r] breach they[z] Allah's covenant[x] from after His *meetha'qe*[x] (*ratified-covenant*)[x] and sever they[z] what Allah commanded by it[x] to/that ([*it*] *be*) joined; and they[z] corrupt in the land[w]/Earth[w] those they (*are*) the losers.

ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَـٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ أُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ ﴿٢٧﴾

28. How you[z] unbelieve by Allah while you[c] were dead and then [*He*] quickened you[b]; afterwards[38] [*He*] deadens[39] you[b]; afterwards [*He*] quickens you[b], afterwards to Him (*to be*) returned you[z].

كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَـٰكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

29. He Who created for you[b] what (*is*/*are*) in the Earth[w] together; afterwards *istawa*[40] ([*He*] *set Himself*) to the Heaven[w] and *sawwa*[w41] ([*He*] *set*/*evened*/*proportioned*)[w] them[y] seven Heavens[w] and He (*is*) by every thing Omniscient.

هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَـٰوَٰتٍ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٩﴾

30. And *edh* (*when*) said your[t] Lord for the angels: verily I am making in the Earth[w] a vicegerent[x42]; said they[z]: do [*You*[s]] make in it[w] whom[p] [*he*] corrupts in it[w] and [*he*] sheds bloods; while we *nusabbeho*[43] ([*we*] *single You*[g] *as excelling in all good qualities*/ *that You*[g] *transcends all shortcomings*/ *and that You*[g] *are unique all around*) by Your[t] Praise and [*we*] sanctify for You[g]! Said [*He*]: verily[44] I [*I*] know what not you[z] know.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَـٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

31. And [*He*] taught Adam the names[x], all (*of*) it[w]; afterwards [*He*] showed them on/over[45] the angles then said [*He*]: *anbe'oney* (*let-inform Me you*[z] *by piece-of-significant-and-availing-news*) by names (*of*) these *en* (*if*) you[c] were *ssa'deqeena* (*always-truth-enforcers*).

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَـٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَـٰٓؤُلَآءِ إِن كُنتُمْ صَـٰدِقِينَ ﴿٣١﴾

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37 See the *Lexicon* attached to this *Translation* for the word *fa'seqoon* and its *grammatical* inflections!

38 The word "ثُمَّ" has the *connotation* of "*lagging*" or "*slacking*," i.e. *taking effect at a latter time*!

39 The word "أمات," in "يميتكم" is the *transitive* verb *to deprive of life*! See *Merriam Webster's Unabridged Dictionary*!

40 The word "استوى" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made, done, or ripened (as in the case of food or fruit). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "استوى" is not knowable*, because there is *nothing* to *compare* Allah to/with to know the "*how*" of His action! He is *unlike* any thing known or knowable!

41 The word "*sawwahunna*" is made up of *two parts*, the word "*sawwa*" and the pronoun "*hunna*." The word "*sawwa*" has many meanings: (1) made *qualitatively perfect, quantitatively complete, and proportionally balanced.* (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun "*hunna*"= them,[y] a *feminine plural*.

42 The word "خليفة" means: (1) a *vicegerent*; (2) the one that *replaced* another who was *before* him. For example: Allah made *each generation to follow or replace another*! The word "خليفة is a *masculine* and the ـة in "خليفة" is for intensification as in علاّمة. See كتب التفاسير، مثل: تفسير البيضاوي و روح المعاني لـ الألوسي

43 The word "*nusabbeho*," means: *we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around*!

44 This word "verily" here is introduced to *intensify* "إنّي," which is in fact "إنّ" and "إني!"

45 Note that "على" = "*on*/over," is *adverb of time*/*place*, i.e. *circumstantial*, *state* or *condition*! See المغني!

32. Said they[z]: *subhana*[46] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You[g] no knowledge for us except what You[g] taught us; verily You[g], You[s] (*are*) The Omniscient, The *Hakeemo*[47] (*infinite hekmah*[48] *Possessor*).	قَالُواْ سُبۡحَٰنَكَ لَا عِلۡمَ لَنَآ إِلَّا مَا عَلَّمۡتَنَآۖ إِنَّكَ أَنتَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٣٢
33. Said [*He*]: O, Adam, *anbe'hum* (*let-informed them* [*you*[s]] *by piece-of-significant-and-availing-news*) by their names; then *lamma* (*when/whence*) *anba'ahum* (*he had informed them by piece-of-significant-and-availing-news*) by their names, said [*He*]: have [*I*] not said [for] you[b] that I know the Heavens'[w] and the Earth's[w] invisible; and [*I*] know what you[z] disclose and what you[c] were concealing.	قَالَ يَٰٓـَٔادَمُ أَنۢبِئۡهُم بِأَسۡمَآئِهِمۡۖ فَلَمَّآ أَنۢبَأَهُم بِأَسۡمَآئِهِمۡ قَالَ أَلَمۡ أَقُل لَّكُمۡ إِنِّيٓ أَعۡلَمُ غَيۡبَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَأَعۡلَمُ مَا تُبۡدُونَ وَمَا كُنتُمۡ تَكۡتُمُونَ ٣٣
34. And *edh* (*when*) We said for the angels: let-kowtow you[z] for Adam; so they[z] kowtowed except Eblisa (*Satan*) *aba*[49] ([*he*] *categorically refused*) and *istakbara*[50] ([*he*] *affirmed his prideful haughtiness*) and [*he*] was of the unbelievers[51].	وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ أَبَىٰ وَٱسۡتَكۡبَرَ وَكَانَ مِنَ ٱلۡكَٰفِرِينَ ٣٤
35. And We said: O, Adam let-reside [*you*[s]], you[s] and your[t] spouse the Paradise[w]; and let-eat [*you*] both from it[w] opulently whence [*you*] both willed; and let-not [*you*] both near this[w52] the tree[w]; then, [*you*] both (*would*) be of[53] the *dha'lemeena*[54] (*injustice-doers*).	وَقُلۡنَا يَٰٓـَٔادَمُ ٱسۡكُنۡ أَنتَ وَزَوۡجُكَ ٱلۡجَنَّةَ وَكُلَا مِنۡهَا رَغَدًا حَيۡثُ شِئۡتُمَا وَلَا تَقۡرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ٣٥
36. Then (*caused*) them both (*to*) slip the Satan *a'n* (*off*) it[w]; so [*he*] exited them both from what both were in it[x]; and We said: *ehbetto*[55] (*let-you*[z] *alight/touch-down/dwel-basely/-emigrate/immigrate*), some (*of*) you[b] for some foe[56]; and for you[b] in the Earth[w]/land[w] (*is*) a *mustaqarron*[57] (*permanent-abode/ultimate realization*) and a *mata'aon*[58] (*resource of transitory worldly delights*) to a while.	فَأَزَلَّهُمَا ٱلشَّيۡطَٰنُ عَنۡهَا فَأَخۡرَجَهُمَا مِمَّا كَانَا فِيهِۖ وَقُلۡنَا ٱهۡبِطُواْ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ وَلَكُمۡ فِي ٱلۡأَرۡضِ مُسۡتَقَرّٞ وَمَتَٰعٌ إِلَىٰ حِينٖ ٣٦
37. So *talaqqa*[59] (*received/took bestowal*) Adam from his Lord words[w]; so [*He*] relented on him; verily He, He (*is*) The *Tawwbo* (*iterative Accepter of penitence*) *Ar-Rahee'mo* (*The iterative mercy Giver*).	فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٖ فَتَابَ عَلَيۡهِۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ٣٧

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[46] The word "*subhanaka*"= "سبحانك" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*! So, we can render "*subhanaka*"= "سبحانك" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*!

[47] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[48] See the *Lexicon* attached to this *Translation* for "*hekmah*!"

[49] The words *aba*= "أبى=إمتنع إمتناعاً لا رجوع فيه", means *categorically* (*absolutely, without exception*) refused a definitive refusal with the intention of never to yeild! So, it is *not* just simply refused!

[50] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[51] The word "الكافرين" = "*the unbelievers*" here could *also* mean "*the ingrates*!"

[52] The *singular* pronoun for a *tree*[w] is *feminine* that is why its *demonstrative* case as here is a "*this*[w]"!

[53] It is *important* to note here the phrase "*of* so and so," if a person is a "*wronger*" or "*of wrongers*" the two have *significant differences*. The "*wronger*" could have done the wrong/wrongdoing *once* or so; but "*of wrongers*" signifies *frequent and continual wrongdoing by the wronger*!

[54] The "ظالمين" = "the injustice-doer," as "الظُلم" = "injustice!" See footnote 148 below!

[55] The word "اهبطوا!" rooted in "هبط," meaning *alight/touch-down/dwelled basely/dwelled in evil*! See اللسان! Additionally it also could mean: *emigrate/immigrate*, as in *Ayah* (S2:61): "اهبطوا مصراً"= *ehbetto Misran=Egypt/any-town*!

[56] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!

[57] Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently*!

[58]. The word "متاع"="*mata'a*" is rooted in the word "مَتَّع," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

[59] That is, and Allah is knowinger, by inculcation, inspiration or instruction!

38. Said We: *ehbetto* (*let-you*[z] *touch-down/dwel-basely/emigrate-/immigrate*) from it[w] together; then when[60] *ya'teyann* (*assuredly comes to*) you[b] from Me a divine-guidance, so whoever [*he*] followed My divine-guidance then neither a fear (*is*) on them, and nor they sadden.	قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٣٨
39. And who[r] unbelieved they[z] and denied they[z] by Our *Aya'te*[w] (*messages/signs/proofs*) those (*are*) The Fire's[w] companions; they (*are*) in it[w] immortals.	وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ ٣٩
40. O, Israel's sons[61] let-remember you[z] My boon[w62] which[u] *an'amto*[63] (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you[b]; and let-fulfill[64] you[z] by My covenant[x] I fulfill by your[n] covenant[x]; and *eyyaya*[65] (*indeed exclusively Me*) so let-you[z] dread [*Me*][66].	يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا۟ بِعَهْدِىٓ أُوفِ بِعَهْدِكُمْ وَإِيَّٰىَ فَٱرْهَبُونِ ٤٠
41. And let-believe you[z] by what I descended (*i.e. of Qura'n*[x]) *mussa'ddeqan*[67] (*accepter as credible*) for what (*is*) with you[b]; and let-not be you[z] first unbeliever/rejecter[68] by him/it[x]; and let-not purchase you[z] by My *Aya'te*[w] (*messages/signs-/proofs*) a little price; and *eyyaya*[69] (*indeed exclusively Me*) so *ettago'ne* (*let you*[z] *reverentially guard against My displeasure*)[70].	وَءَامِنُوا۟ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوٓا۟ أَوَّلَ كَافِرٍۭ بِهِۦ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا وَإِيَّٰىَ فَٱتَّقُونِ ٤١
42. And let-not confound[71] you[z] the right[x] by the falsehood[x] and [*let not*] conceal you[z] the right[x] while you[f] know.	وَلَا تَلْبِسُوا۟ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُوا۟ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ٤٢
43. And *aqemo*[72] (*let-you*[z] *uphold/sustain the prescribed obligations of*) the Prayer[w] and *aa'to* (*let-you*[z] *accord and fulfill the obligations of*) the *Zakata*[w73] (*prescribed portion of personal possessions*)[w] and *erka'o* (*let-you*[z] *markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*) with the *ra'keyeena* (*he-they-who markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*).	وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ ٤٣

[60] This "إمّا" is really "إن" *added to it* "ما" for *affirmation*, making the happening a matter *only* of "*when*!" For some elaboration see الدّر المصون، لـ احمد الحلبي!

[61] The word "بني," is the grammatically inflected (modified) *plural* for "إبن," which means "*son*," *not child per se*, as *child* could mean a *male* or a *female*! However, it is *rather common* for The Qur'an to address the *male gender* but *definitely includes* by implication the *female* gender for the intention of the message! Clearly *there is wisdom*, from The Ultimate Wisdom Possessor, Allah (SWT), knew it some and did not know it some, for *every* word usage in The Qur'an! For example, addressing the male gender The Qur'an says: O, you *he-believers*, but obviously intending the *inclusion of the female gender* too! However, some time, *specifically* addressing *each* individually, as: O, you *he-believers* and *she-believers*! Hence, *to be contextually correct* we should say: "O, *sons* of Israel," not "*children* of Israel!" But clearly, although the statements address the *male* gender of Israel's offspring, in the *persons* of his *sons*, the female gender is *included* vis-à-vis the message being conveyed!

[62] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[63] The word "أنعم" in "أنعمت" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by "أنعم!" So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*!

[64] The word "اوفوا" from "الوفاء," = "التّمام," meaning gathering *the last* component of any obligation to make it a whole! So, "اوفوا" means *you endeavor and gather the last part of an obligation and fulfill it*!

[65] The word إيّاي" = "أداة توكيد لضمير منصوب" = an article of *intensity* for an *objective pronoun*!

[66] The letter "ن" in "فارهبون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "فارهبون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[67] The word "*mussaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible*!

[68] The word "كافر" rooted in "الكفران," so lending itself to be *both* either *rejecter/repudiator* or *unbeliever*! See البصائر!

[69] The word "إيّاي," = "أداة توكيد لضمير منصوب" = an article of *intensity* for an *objective pronoun*!

[70] The letter "ن" in "فاتّقون," see footnote 131 above!

[71] The word "تلبسوا" = "*confound*" comes from "لَبَس، أو لَبَّس، أو البَس" all meaning *confused the issue*! So those who "*confound*" the issue as if they *cover* it or *mix* it as to make it seemingly "*indistinguishable*" so the confounders *mislead* the people!

[72] The word "أقيموا" is rooted in "أقام" =uphold/sustain/maintain!

[73] See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*!

44. Do you[z] command the mankind by the *berre*[74] (*the dutiful obligation/lawful obedience*) and you[z] forget your[n] selves[w] while you[f] recite the book[x]; do then not reason you[z].	أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ (٤٤)
45. And let-seek you[z] assistance by the patience and the Prayer[w]. And verily it[w][75] (*is*) certainly big[w] except on the *khashe'eena*[76] (*they who: totally subdued their body, sight, sound, and markedly bow in the Prayer*).	وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ (٤٥)
46. Who[r] they[z] presume that they *mulago* (*are meeting/facing*) their Lord, and that they (*are*) to Him returnees.	ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ (٤٦)
47. O, Israel's sons: let-remember you[z] My boon[w77] which[u] *an'amto*[78] (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you[b] and surely I preferred you[b] over the worlds[79].	يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ (٤٧)
48. And *ettago* (*let you all reverentially self-protect in*) a day (*in which*) no self[w] requites *a'n*[80] (*about another/instead of another*) self[w] a thing; nor (*to be*) taken/accepted from it[w] an intercession[w]; nor (*shall be*) taken from it[w] *adlon*[x] (*ransom-/compensation*)[x]; and nor (*are*) they (*to be*) succored.	وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا شَفَٰعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ (٤٨)
49. And *edh* (*when*) *najjaynakum* (*We repetitively delivered you*[b]) from the Pharaoh's *aal'e* (*family, house, kin, chiefs, followers*), they[z] afflict you[b] ill-the-torment; *youthabbehona* (*they*[z] *iteratively slaughter*) your[n] sons and *yasta'hyouna*[81] (*they*[z] *affirmably-let-live*) your[n] women; and in *tha'lekum*[82] (*collective-afar-that*) (*is*) a great essay from your[n] Lord.	وَإِذْ نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ (٤٩)
50. And *edh* (*when*) We sundered by you[b] the sea; then *anjaynakum* (*We delivered you*[b]) and We drowned the Pharaoh's *aala* (*family/house/kin/chiefs/followers*) while you[f] look.	وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ (٥٠)
51. And *edh* (*when*) mutually We appointed *Mosa* (*Moses*) a forty nights[w]; afterwards *ittakhathotom*[83] (*took and presumed you*[f]) the calf from after him, while you[f] (*were*) *dha'lemoona*[84] (*injustice-doers*).	وَإِذْ وَٰعَدْنَا مُوسَىٰٓ أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ (٥١)
52. Afterwards We pardoned *a'n* (*regarding*)[85] you[b] from after *tha'leka* (*afar-that-it/*) [x], *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] thank you[z].	ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ (٥٢)

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74 *Albere* here meaning *dutiful obligation/lawful obedience*, see التاج and الطبري! Minimum needs!

75 The [it[w]] here refers to the *Prayer*, as the pronoun "ـه" in "إنّها" refers to the *specific Islamic Prayer*!

76 The word "خاشعين" = *khashe'een*, is *plural, masculine, subjective noun*, with *no* English equivalent available for it *per se*! The word "خشوع" in "خاشعين" = *khashe'een* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior! However, "خشوع" denotes *submission* or *subduing* of *sight* and *sound* as well! So "الخاشعين" are those who had totally *subdued their body, sight and sound*! Also some time "الخاشعين" = they who are *ra'ke'een* (see S2:43 above) in the Prayer! See البصائر and اللسان!

77 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

78 See footnote 73 for أنعم!

79 That is of *their* Time, Qur'an commentators say!

80 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!"

81 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

82 See the *Lexicon* attached to this *Translation* regarding the meaning of "ذلكم" ="*thalekum*!"

83 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore "إتّخذ" is *always taking and presuming some thing associated* with what was taken! Thus, it is *not* just the mere *taking* = "أخذ!"

84 The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

85 See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter "عن!"

53. And *edh* (*when*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book[x] and the Criterion[x] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *tahtadona* (*you[z] find and accept the aright-guidance*).	وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾
54. And *edh* (*when*) said *Mosa* (*Moses*) for his people: O, my people, verily you[b] *dhalamatom*[86] (*wronged you[c]*) your[n] selves[w] by *ittekhathekum*[87] (*your[n] taking and presuming*) the calf; so let-repent you[z] to your[n] Engenderer; so let-kill you[z] your[n] selves[w] *tha'lekum* (*collective-afar-that*) (*is*) *khayron* (*choicer/-worthier*) for you[b] *enda* (*by rule of*)[88] your[n] Engenderer; so [*He*] relented on you[b]; verily He, He (*is*) The *Tawwabo* (*iterative Relent*) *Ar-Raheemo* (*The iterative mercy Giver*).	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَـٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٥٤﴾
55. And *edh* (*when*) said you[c]: O, *Mosa* (*Moses*), never (*shall*) we believe for you[g] until [*we*] see Allah openly[w]/overtly[w]; so took-she[y] you[b] the thunderbolt[w89] while you[f] look.	وَإِذْ قُلْتُمْ يَـٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّـٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾
56. Afterwards We resurrected[90] you[b] from after your[n] death, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] thank you[z].	ثُمَّ بَعَثْنَـٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾
57. And We overshadowed over you[b] the clouds and We descended on you[b] the *Manna*[91] (*sweet gum like substance*) and the quails; let-eat you[z] from the goodies[w92] (*of*) what *razaqnakom* (*We provided you[b]*); and not *dhalamo*[93] (*they[z] wronged to*) Us [and] but they[z] were (*to*) their selves[w] *yadh'lemoona* (*they[z] were wronging*).	وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَـٰتِ مَا رَزَقْنَـٰكُمْ ۖ وَمَا ظَلَمُونَا وَلَـٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾
58. And *edh* (*when*) We said: let-enter you[z] this[w94] the village[w]; then let-eat you[z] from it[w] whence you[c] willed opulently; and let-enter you[z] the door (*in a manner*)[95] kowtowing, and let-say you[z] *hittatonn*[w96] (*may Allah remove our sins from our shoulders*)[w] [*We*] forgive for you[b] your[n] mistakes,[97] and [*We*] shall augment the benefactors.	وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَـٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَـٰيَـٰكُمْ ۚ وَسَنَزِيدُ ٱلْمُحْسِنِينَ ﴿٥٨﴾
59. Then substituted they[z] who[r] *dhalamo*[98] (*they[z] wronged*) a say other than which[x] (*had been*) said for them; then We	فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ

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[86] See the *Lexicon* attached to this *Translation* for "**فاعل الظلم**"="**ظالم**"= "*injustice-doer*" and "**أظلم**"= "*wronger!*"

[87] See footnote 83 above regarding "**اتّخذ**"!

[88] The word "**عند**," is *not* commonly *properly* known, expressed here as: "*by rule of!*" "**عند, = و تكون بمعنى الحكم: يقال هذا عندى أفضل أي في حكمي**, which means: it can be in the sense of "*rule*;" it can be said: this is in my *rule* more excellent, meaning according to my *ruling* or my *judgment* (although "*judgment*" is best suited for "**قضاء أو القضاء**") it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only *by His rule*! There is more elaboration for this word in the *Lexicon* attached to this *Translation*, please refer to it there!

[89] That is, and Allah knows best, the "thunderbolt" rendered them *suddenly becoming unconscious or dead*!

[90] The word "**بعث**" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *prompted*!

[91] *Manna* means sweet gum.

[92] The word "**طيبات**" = "goodies" = "goodies,[w]"= a *feminine gender* means any thing *delectable and legitimate*!

[93] See footnote 84 above regarding "**فاعل الظلم**"="**ظالم**"= "*injustice-doer*"!

[94] The "village[w]" is a *feminine* gender in the Arabic hence the reference to it is *feminized* by: this[w]!

[95] The word "**سُجداً**" is an *adverb*, see **أعراب القرآن لـ محمود صافي**, hence the parenthetical (*in a manner*)!

[96] This word "*hittatann*" is a word of *submission* to Allah and *repentance*; such as, and Allah knows best, "*May Allah removes our sins from our shoulders*." However, the evildoers *changed* the word, as the next *Ayah* states.

[97] The word (a) "*khatayakum*"= "**خطايكم**" is *not* synonymous with (b) "*khatey'atekum*"= "**خطيئاتكم**," as some translators tend to make the *mistake*! The former (a) is the result of *unintended* errors or faults, *mistakes* in the course of normally "*permissible*" action; whereas (b) is the result of *intended* action in course of *not permissible* action *in the first place*! See the *Lexicon* to this *Translation* for more details.

[98] See footnote 84 regarding "**فاعل الظلم**"="**ظالم**"= "*injustice-doer*"!

descended on who[r] *dhalamo rejzan*[99] (*successive: convulsive and perturbing torment*) from the sky[w] by what they[z] were *yafsoqoona*[100] (*rebelling they*[z] *vis-à-vis Allah's command*).	ٱلَّذِى قِيلَ لَهُمۡ فَأَنزَلۡنَا عَلَى ٱلَّذِينَ ظَلَمُواْ رِجۡزٗا مِّنَ ٱلسَّمَآءِ بِمَا كَانُواْ يَفۡسُقُونَ ٥٩
60. And *edh* (*when*) *Mosa* (*Moses*) *istasqa*[101] (*sought water-avail-/availability*) for his people, so said We: let-hit [*you*[s]] by your[t] staff the rock then *enfajarat* (*burst/gushed*) from it[x] twelve wells[w]; *qad* (*already and affirmatively*) knew each mankind their *mashraba* (*drinking-place*[x]); let: eat you[z] and drink you[z] of Allah's *rez'qe*[x] (*provision/victuals for sustenance*)[x]; and let not *ta'athaw*[102] (*you*[z] *mischief-hardest*) in the land[w] corruptingly/-(*as*) corruptors.	۞وَإِذِ ٱسۡتَسۡقَىٰ مُوسَىٰ لِقَوۡمِهِۦ فَقُلۡنَا ٱضۡرِب بِّعَصَاكَ ٱلۡحَجَرَۖ فَٱنفَجَرَتۡ مِنۡهُ ٱثۡنَتَا عَشۡرَةَ عَيۡنٗاۖ قَدۡ عَلِمَ كُلُّ أُنَاسٖ مَّشۡرَبَهُمۡۖ كُلُواْ وَٱشۡرَبُواْ مِن رِّزۡقِ ٱللَّهِ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ٦٠
61. And *edh* (*when*) said you[c]: O, *Mosa* (*Moses*) never *nassbera* (*we hold on patiently*) on a single *tta'aamen*[x] (*wheat/edible/food-grains/stuff*)[x]; so: let-invoke [*you*[s]] for us your[t] Lord *youkhrejo* ([*He*] *emerges/produces*) for us of what the Earth[w] grows[w] of its[w] herbs, and its[w] *guththa*[103] (*corrugated-long-cucumber*), and its[w] *foo'me*[104] (*garlic/wheat/chickpea/bread of grains*), and its[w] lentils, and its[w] onions; said [*he*]: do *tastabdelona* (*you*[z] *affirmly seek substituting*) which[x] it[x] (*is*) baser by which[x] it[x] (*is*) *khayron* (*choicer/superior*); *ehbetto*[105] (*let-you*[z]*:immigrate/emigrate-/alight/dwell-basely*) *Mesran* (*Egypt/any town*); then verily for you[b] what quested you[c]; and (*had been*) struck-she[y] on them the ignominy[w] and the abjectness[w]; and *ba'o* (*they*[z] *deservedly incurred*) by a wrath[x] from Allah; *tha'leka* (*afar-that-it/*)[x], (*is*) because verily they were unbelieving by Allah's *Aya'te*[w] (*messages/signs/proofs*) and they[z] kill[106] the prophets by other than the right; *tha'leka* (*is*) by what they[z] disobeyed and were transgressing they.[z]	وَإِذۡ قُلۡتُمۡ يَٰمُوسَىٰ لَن نَّصۡبِرَ عَلَىٰ طَعَامٖ وَٰحِدٖ فَٱدۡعُ لَنَا رَبَّكَ يُخۡرِجۡ لَنَا مِمَّا تُنۢبِتُ ٱلۡأَرۡضُ مِنۢ بَقۡلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَاۖ قَالَ أَتَسۡتَبۡدِلُونَ ٱلَّذِي هُوَ أَدۡنَىٰ بِٱلَّذِي هُوَ خَيۡرٌۚ ٱهۡبِطُواْ مِصۡرٗا فَإِنَّ لَكُم مَّا سَأَلۡتُمۡۗ وَضُرِبَتۡ عَلَيۡهِمُ ٱلذِّلَّةُ وَٱلۡمَسۡكَنَةُ وَبَآءُو بِغَضَبٖ مِّنَ ٱللَّهِۗ ذَٰلِكَ بِأَنَّهُمۡ كَانُواْ يَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقۡتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيۡرِ ٱلۡحَقِّۗ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعۡتَدُونَ ٦١
62. Verily, who[r] they[z] believed, and who[r] *hado*[107] (*they*[z] *adopted the Jewish "law"/customs/repented*) and the *nasara*[108], and the	إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ

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[99] The word "رجز" has *several* meanings such as: *convulsive and perturbing torment*! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!

[100] See the *Lexicon* attached to this *Translation* for *fa'seqoona* for an elaboration on this rather important word!

[101] The word " استسقى"= "طلب السّقي أو الإسقاء", see الراغب! So "استسقى" means: (1) sought to *give* him what to drink (e.g.: water); (2) sought to *avail* him what to drink (e.g.: water); (3) however, in the case of *Mosa* (*Moses*) (*pbuoh*), Allah's munificence provided him with *twelve different sources* through the "stone" which he was commanded to just smite (it) and *thereof gushed water*, in a *controllable* manner for *each tribe*!

[102] The word "تعثوا" from "العثو = أشدّ الفساد", means to mischief causing hardest of corruption! See اللسان!

[103] The word "قثّاء" translated as "*cucumber*" is *strictly speaking not correct*, as the "قثّاء" is that kind of "cucumber" which is *corrugated*, i.e. "*zebra*" *looking* in its external look and could be *so long* it bends!

104 The word "فوم"= "*Foom*" has many meanings: *garlic, wheat*, *chickpeas*, or *bread of any grain*. See البصائر!

[105] The word *ehbetto* ="اهبطوا!" rooted in "هبط," meaning: *alighted/touched-down/dwelled in evil/dwell basely*! See اللسان! It also means emigrate or imgrate as in this *Ayah*! It also could mean: *gradually* descending!

[106] The word "kill" here is used in the *present/future* tense! This suggests, and Allah knows best, an *epithet* for them *characterizing* them as *killers* of the *prophets at all times*! (Reader must bear in mind the difference between a *prophet* vis-à-vis *a messenger*)!

107 The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* meanings: (1) *returned* to the truth; (2) returned and *repented*; (3) *entered* into the "*law*" (religion) of the Jews and *adopted the Jewish customs*. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

108 This word "*nasara*," plural masculine, is equivalent to the word "*Nazarenes*" (i.e. believers in the message of Esa (*Jesus*) of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of *Nazarene*, and also other "Gospels" that speak of *Nazerens*, which are *different* from *Nazirite*! Loosely, we refer to present day Christians as "*Nassara*;" which *may* or *may not* be correct! As *most* present day "Christians" do believe in "*The Trinity*." The Qur'an clearly says about "The Trinitarians:" "*certainly unbelieved who*[r] *said they*[z] *that Allah* (*is*) *a Third of*

Ssa'bey'eena[109] (*Sabians*) who[p] believed [*he*] by Allah and The Day [The] Last, and [*he*] worked righteously, so for them (*is*) their remuneration *enda* (*by munificence of/ by Rule of*) their Lord; and neither (*is*) a fear on them, and nor they sadden.	وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾
63. And *edh* (*when*) We took your[n] *meethaqa*[x110] (*ratified-covenant*)[x] and raised We above you[b] the *Ttoora* (*Mount Toor in Sinai*), let-take you[z] what *aa'taynakom* (*We accorded/ gave you*[b]) by a strength[w] and let-remember you[z] what (*is*) in it[x] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*)[111].	وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾
64. Afterwards diverted you[c] from after *tha'leka* (*afar-that-it*)[x] so *lawla* (*had it not been for*) Allah's munificence[x] on you[b] and His mercy[w] surely you[c] were/would-have-been of[112] the losers.	ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَكُنتُم مِّنَ ٱلْخَٰسِرِينَ ﴿٦٤﴾
65. And *laqad* (*verily, already and affirmatively*) knew you[c] who[r] transgressed they[z] of you[b] in the Sabbath; so We said for them: let-be you[z] apes *kha'seyeena*[113] (*he-cringers/ he-they who caused self contemptibility and had been driven away with a spurn*).	وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَٰسِـِٔينَ ﴿٦٥﴾
66. Then We made it[w] *nakalan* (*punishing-determent*) for what (*is*) between its[w] both hands[w114] and behind it[w] and an exhortation[w115] for the *muttaqeena* (*reverential guarders against Allah's displeasure*).	فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾
67. And *edh* (*when*) *Mosa* (*Moses*) said for his people: verily, Allah commands you[b] that you[z] slaughter a cow; said they[z]: *atatakhethona*[116] (*do you*[s] *take and make us*) a jesting; said [*he*]: I refuge[117] by Allah that I be of the *ja'heleena*[118] (*he-they who act ignorantly or incorrectly*).	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً قَالُوٓا۟ أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٦٧﴾
68. Said they[z]: let-invoke [*you*[s]] for us your[t] Lord (*to*) manifest for us *ma*[119] (*whatever*) she; said [*he*]: verily He says that it[w] (*is*) a cow neither a senescent[120] nor a virgin, medial between *tha'leka* (*that-afar-it/ that*); so let-do you[z]	قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ عَوَانٌۢ بَيْنَ ذَٰلِكَ فَٱفْعَلُوا۟

Three…" (S5:73). Also, to be noted is: "*nassara*"=*Nazerens*, who are *not* equal to the *Nazirites*, referred to in the OT, e.g. (Judg.13:7) and are the followers of "*Yahweh*."

109 This word "*ssabeyeena*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah! But the word also means those who left their religion and adopted another religion! See الراغب

110 The word "**ميثاق**"="*assured covenant*" and "**عهد**"=covenant. See the *Lexicon* attached to this *Translation*!

111 The word "**تتقون**"="*tataqoona*," based on the Arabic word "*waqa*," *linguistically* means: *took all the precautions to secure and protect* (any thing) *from any harm*. Hence, "*tattaqoona*" means: *you* "*reverentially guard against Allah's displeasure*" by *adhering to Allah's Criteria of prescription and proscription*! There is *no English equivalent* for "*taqwa*" (surely *not* piety)! So "*taqwa*,"=*reverential guarding against Allah's displeasure*! See the *Lexicon* attached to this *Translation* for both "*tattaqoona*" and "*taqwa*!"

112 That is *a constant part* of a larger whole, so "of the losers" means *all the time losers*!

113 The word "*kha'seyeena*"= "**خاسئين**," is *plural, masculine, subjective noun* meaning: be you[f] (*of*) *those who caused self contemptibility and had been driven away with a spurn*! There is *no* English equivalent for the word *khaseyeen*!

114 The Arabic *tongue* expression "between his or her both hands" means *in front* of him/her or before him/her!

115 The word "**موعظة**," rooted in "**وعظ**" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*!

116 The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore "**إتّخذ**" is *always taking and making/ assuming some thing* of/about what was taken! Thus, it is *not* just the mere *taking*!

117 The Arabic expression: "*I refuge in Allah*" means: May Allah forbids that I do so and so!

118 The word "**جاهلين**"="*ja'heleena*" is rooted in "**جهل**" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to the *truth/ reality*, (3) *did* some thing *not correct*! So the "*ja'heloona*" are: *he-they who act ignorantly or incorrectly*!

119 This **ما** "**إسم إستفهام لغير المميِّز**", i.e. an *inquisitive-noun for non-distinctive entity*! That is for *non-human/ non-Jinn*!

120 The word "**فارض** "= "**الضخم من كل شىء، أو السّن**", means: *large*, *big* or *senescent*! See **الهادي أو اللسان أو الرّاغب**!

what you[z] (*are being*) commanded.

مَا تُؤْمَرُونَ ﴿٦٨﴾

69. Said they [z]: let-invoke [*you*[s]] for us your[t] Lord (*to*) manifest for us *ma*[121] (*whatever*) (*is*) her color; said [*he*]: verily He says that it[w] (*is*) a yellow cow, *fa'qeon* (*bright*) (*is*) her color, [*it's*] pleasing the lookers.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾

70. Said they [z]: let-invoke [*you*[s]] for us your[t] Lord (*to*) manifest for us *ma*[122] (*whatever*) she; verily the cows (*do*) looked-alike [on] us; and verily we (*are*), *en* (*if*) willed Allah, surely (*are*) *muhtadoona*[123] (*we who are finding and accepting the divine-guidance*).

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

71. Said [*he*]: verily He says that she (*is*) a cow neither *dhalowlon*[w] (*submitter/ submissively-submitter*)[w] *tothero*[w] ([*she*] *rouses/ ploughs*) the land[w] and nor waters [*she*] the tilth; *Musalla'maton* [w] (*blemish-less*[w]) no blemish[w]/blotch[w] (*is*) in[124] it[w]; said they[z]: now came you[g] by the right[x]; and they[z] slaughtered it[w] and not *kado* (*they*[z] *nighed/ verged/ almost*) do they[z].

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

72. And *edh* (*when*) you[c] killed a self[w] then *eddaratom* (*mutually you*[c] *quarreled*) in it[w]; and Allah (*is*) *mukhrejon* (*producer/-producihng*) (*of*) what you[c] were concealing.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ۖ وَاللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ﴿٧٢﴾

73. Then said We: let-you[z] strike him by some of it[w] like *tha'leka* (*afar-that-it*) [x] Allah quickens the dead, and [*He*] shows you[b] His *Aya'te*[w125] (*miracles/ signs/ proofs*) *la'alla* (*craving currently unavailable deed that/ perhaps*) you[b] cerebrate you[z].

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

74. Afterwards indurated-she[y] your[n] hearts from after *tha'leka* (*that-afar-it/ that*); so it[w] (*is*) like rocks[w126] or harder induration[w]; and verily of the rocks[w] surely which *yatafajjaro* (*bursts/ gushes*) from it[x] the rivers; and verily of it[w] surely which *yashshaqaqo*[127] (*repetitively split*) then issues of it[x] the water[x]; and verily of it[w] surely *yahbetto* (*meeks/ sinks/ humbles*) of Allah's *khashya'te* (*reverent-fear*) [w]; and not Allah (*is*) surely neglector *amm*[128] (*regarding*) what you[z] work.

ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

75. Do then covet you[z] that they[z] believe for you[b]; while *qad* (*already and affirmatively*) was a team of them listening (*to*) Allah's Speech; afterwards they[z] pervert it[x] from after what they[z] understood it[x] while they know they[z].

۞ أَفَتَطْمَعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

76. And if they[z] met/encountered whom[r] they[z] believed they[z] said: we believed; and if they[z] secluded, some (*of*) them

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا

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121 This "ما"= إسم إستفهام لغير المميَّز = i.e. an *inquisitive-noun for non-distinctive entity*! That is for *non-human/ non-Jinn*!

122 Ibid.

123 See the *Lexicon* attached to this *Translation* for this word and its *grammatical* inflections!

124 The text says: "*in* it," not *on* it, (فيها and not عليها), as might readily come to mind! There is wisdom in such an expression that may *not* be so apparent. Allah knows best, but it could well be "*in*" implying that the color is a *natural growth from within its body*; whereas "on" could be *externally* placed on its skin!

125 That is His miracles!

126 The word "حجارة" is "جمع كثرة" = plural of *multiplicity vis-à-vis* "أحجار أو أحجر" = "جمع القلة" = plural of *paucity*! See التاج!

127 The word used is "يشّقق" the *intensive* form of "يشقق." To indicate this *intensiveness*, the word "repetitively" is employed as an *intensifying* adverbial particle!

128 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن!

English	Arabic
to some, said they^{z}: do you^{z} narrate (*to*) them by what Allah opened[129] on you^{b} *le'yuoha'jjokum* (*from hence mutually they^{z} dispute you^{b}*) by it^{x} *enda* (*by rule of*) your^{n} Lord; do then not reason you^{z}.	أَتُحَدِّثُونَهُم بِمَا فَتَحَ ٱللَّهُ عَلَيۡكُمۡ لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمۡۚ أَفَلَا تَعۡقِلُونَ ٧٦
77. Do [and] not they^{z} know that surely Allah knows what they^{z} conceal and what they^{z} disclose.	أَوَلَا يَعۡلَمُونَ أَنَّ ٱللَّهَ يَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَ ٧٧
78. And of them *ommeyouna*[130] (*he-they who are unlettered/the Arabs*) not know they^{z} the book save wishes, and *en*(*not*) they except presuming they^{z}.	وَمِنۡهُمۡ أُمِّيُّونَ لَا يَعۡلَمُونَ ٱلۡكِتَٰبَ إِلَّآ أَمَانِيَّ وَإِنۡ هُمۡ إِلَّا يَظُنُّونَ ٧٨
79. So *waylon*[131] (*lengthy: woe/bane/valley in Hell*) for whom^{r} they^{z} write the book^{x} by their hands^{w} afterwards they^{z} say: this (*is*) from *ende* (*originating from/by Rule of*) Allah to purchase they^{z} by it^{x} a little price; so *waylon* for them of what wrote-she^{y} their hands^{w} and *waylon* for them of what they^{z} earn.	فَوَيۡلٞ لِّلَّذِينَ يَكۡتُبُونَ ٱلۡكِتَٰبَ بِأَيۡدِيهِمۡ ثُمَّ يَقُولُونَ هَٰذَا مِنۡ عِندِ ٱللَّهِ لِيَشۡتَرُواْ بِهِۦ ثَمَنٗا قَلِيلٗاۖ فَوَيۡلٞ لَّهُم مِّمَّا كَتَبَتۡ أَيۡدِيهِمۡ وَوَيۡلٞ لَّهُم مِّمَّا يَكۡسِبُونَ ٧٩
80. And they^{z} said: never touches/betides[132] us The Fire^{w} except days *ma'adodatan*^{w} (*a few/countables*)^{w}; let-say [*you*^{s}]: *attakhathtom*[133] (*have you*^{c} *taken and made*) *enda* (*by munificence of/by Rule of*) Allah a covenant^{x}; so never unfulfills Allah His covenant^{x}; or you^{z} say on Allah what not you^{z} know.	وَقَالُواْ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامٗا مَّعۡدُودَةٗۚ قُلۡ أَتَّخَذۡتُمۡ عِندَ ٱللَّهِ عَهۡدٗا فَلَن يُخۡلِفَ ٱللَّهُ عَهۡدَهُۥٓۖ أَمۡ تَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ ٨٠
81. *Bala*[134] (*certainly-not*); whoever [*he*] earned a *sayye'a'tan* (*demeritorious-deed*)^{w} and beset-she^{y} [by] him his offense^{w}/-inequity^{w}[135] so those (*are*) The Fire's^{w} companions^{x}; they (*are*) in it^{w} immortals^{x}.	بَلَىٰۚ مَن كَسَبَ سَيِّئَةٗ وَأَحَٰطَتۡ بِهِۦ خَطِيٓـَٔتُهُۥ فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٨١
82. And who^{r} they^{z} believed, and they^{z} worked the righteous-works^{w} those (*are*) the Paradise's^{w} companions^{x} they (*are*) in it^{w} immortals.	وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ ٨٢

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129 The phrase "فتح عليكم," translated here as "*opened on you*^{b}," means *informed you* or *taught you*! See الراغب!

130 The word "أميّون" is the *plural* for "أمي" = "*unlettered*!" In English "*unlettered*" is an *adjective*, so *no* plural for it! So, I resort to *transliteration* and *parenthetical explanation*! Also the "أميّون" could mean the *gentiles*!

131 *Waylon* is an Arabic word that has three *distinct* meanings: (1) *lengthy: woe, bane*; (2) a valley in the Hell Fire with *intense* heat that it melts every thing that comes into it; (3) ruin.

132 The word "*touch*" for "يمس" rooted in "مسّ," or "مسس" with *many* meanings: (1) the *first* degree or *lightest* feeling by the hands, as the "*touch*" is *normally* by the hands; (2) betiding, (3) then it was *borrowed figuratively* for "*taking*" and "*beating*," as the two actions are normally *by the hands*; (4) and used also *figuratively* for *sexual intercourse*, because it is based on "*intimate touching*;" and (5) for *craziness*, presumably the *brain is "taken" by the Jinn or the Satan*, see تاج العروس for more of such details.

133 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and making some assumption* about what was taken! Thus, it is *not* just the mere *taking*!

134 The word "*bala*"= "*certainly-not*" is *absolutely not synonymous* to "yes"="نعم," as "*bala*"="*certainly-not*" is *particularized* to *negate* a(A1) *negative-predicative* (i.e. a *previously* stated *negative* statement); or (A2) a statement *possessing the strength of such a negative predicative*! (B) *Additionally* it *affirms* the *positivity* of the*negated* (A1)! E.g.of(A1) is "Am I not your^{n} Lord?" (S7:172)! E.g.: of (A2) is, in this case the previous *Ayah*, (S2:80), or (S39:57-58) or (S6:157)!

135 There is "خِطْءٌ" and "خَطِيئَة" both are "offenses" committed *intentionally* and therefore are *sins*! But "خِطْءٌ" is *masculine* and *singular* and "خَطِيئَة" is *feminine* and *singular*!

83. And *edh* (*when*) We took Israel's sons *meethaqa*[x136] (*ratified-covenant*)[x] let-not you[z] worship[137] except Allah; and by both the begetters[138] *ehsanan* (*reverentially and benevolently*); and (*too towards*): the kin possessors, and the orphans, and the poor[139]; and let-say you[z] for the mankind *husnan*[140] (*meritorious deed/say*); and *aqemo*[141] (*let-you[z] uphold/sustain the prescribed obligations of*) the Prayer[w] and *aa'to* (*let-you[z] accord and fulfill the obligations of*) the *Zakata*[w142] (*prescribed portion of personal possessions*) [w]; afterwards you[c] diverted except a few of you[b] and/while you[f] (*were*) shunners.	وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُوا۟ لِلنَّاسِ حُسْنًا وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ﴿٨٣﴾
84. And *edh* (*when*) We took your[n] *meethaqa*[x143] (*ratified-covenant*)[x]: let-you[z] not shed your[n] bloods and let-you[z] not egress-/evict your[n] selves[w] from your[n] homes[w]; then you[c] acknowledged while you[f] witness/testify.	وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾
85. Afterwards you[f]: these you[z] kill your[n] selves[w] and egress-/evict you[z] a team of you[b] from their homes[w]; mutually you[z] back (*each-other*) over them by the sin and the aggression; and *en*(*if*) *ya'tokum* (*they[z] come to you[b]*) captives, mutually you[z] ransom them, while it[x] (*is*) *muharramon* (*that which is made a ban/forbidden*) on you[b] their egression/-eviction; do then you[z] believe by some (*of*) the book[x] and you[z] unbelieve by some (*of it*[x]); so what a requital (*of*) whom[p] [*he*] does *tha'leka* (*afar-that-it*) [x] of you[b] except ignominy in the life[w] (*of*) the world[w] and The *Qeyamatey's*[w] (*Judgment's*) Day, *youraddona*[144] (*to be forthwith-returned they*[z]) to hardest (*of*) the torment; and not Allah (*is*) neglector *amma* (*regarding*) what you[z] work.	ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾
86. Those, who[r] they[z] purchased the life[w] (*of*) the world[w] by the Hereafter[w]; so neither (*to be*) alleviated *a'n* (*off*) them the torment, nor (*are*) they (*to be*) succored they[z].	أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾
87. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book[x] and We supervened from after him by the messengers; and *aa'tayna Esa*, (*Jesus*)	وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَقَفَّيْنَا مِنۢ بَعْدِهِۦ بِٱلرُّسُلِ وَءَاتَيْنَا عِيسَى

[136] The word "ميثاق"="*assured covenant*" and "عهد"=covenant. See the *Lexicon* attached to this *Translation*!

[137] That is to say: from now and forever worship *none* except Allah. There are four scholarly opinions in this regard. Most important of them is: "أن لا تعبدوا" but when the "أن" was *dropped* the verb became "مرفوع" thus, "تعبدون" rendering it a *stronger news of forbiddance* (خبر نهي) which is *already complied with*, according to "الفريد في إعراب القرآن المجيد" by حسين بن أبي العز الهمداني دار الثقافة المصرية-القاهرة، 1411هـ.

[138] In Arabic there is a difference between "*both the begetters* (*parents*)"= "الوالدان" or "الوادين" and the "parents!" "الوالدان" or "الوالدين" are: (1) the ones that *beget*, *cause/give* the birth to; and (2) those that merely nurture and raise a child, a father or a mother. Thus, *parents* could be only (2), or (3) *ancestors*, a progenitors; or (4) guardians; (5) a protectors. So, the *emphasis* here in this great *Ayah* is on the "الوالدان" or "الوالدين" that is the "*begetters*" *per se*.

[139] For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction! The word "*poor*" stands for the *singular* or the *plural*, although some time for the plural: "*poor-people*!"

[140] Some *linguists* suggest that الحسن is for the *face* while الجمال is for the *parts of the body and other things*! See الهادي

[141] The word "أقيموا" is rooted in "أقام" =uphold/sustain/maintain!

[142] See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*!

[143] The word "ميثاق"="*assured covenant*" and "عهد"=covenant. See the *Lexicon* attached to this *Translation*!

[144] The word "يُرَدُّونَ" is rooted in "ردّ" meaning *forthwith-returned*; example the greeting must be "*forthwith retuned*," as in the *Ayah*: "And when (*had*) been greeted you[c] by a greeting[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it.[w]" (S4: 86)!

Mariam's (*Mary's*) son, the evidences-she[y]; and We supported[145] him by *Ruhe-el-Qudis*[146] (*Arch angel Gabriel*); is then everywhen[147] a messenger came (*to*) you[b] by what not *tahwa* (*tendentiously like*) your[n] selves[w] *istakbaratom*[148] (*you*[c] *affirmed your*[n] *prideful haughtiness*) so a team you[c] denied and a team you[z] kill.	ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ أَفَكُلَّمَا جَآءَكُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾
88. And said they[z]: our hearts (*are*) *ghulfon*[149] (*wrapped/ shrouded/ or veiled*); rather Allah cursed them by their unbelief; so a few *mma*[150] (*intensely few*) they[z] believe.	وَقَالُوا۟ قُلُوبُنَا غُلْفٌۢ ۚ بَل لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾
89. And *lamma* (*when/ whence*) came (*to*) them a Book[x] from *enda* (*originating from/ by munificence of/ by Rule of*) Allah, *mussa'ddeqon*[151] (*accepter as credible*) for what (*is*) with them and they[z] were of earlier *yestaf'tehoona* (*seeking-[opening]-/ victory*) over whom[r] they[z] unbelieved; so *lamma* came (*to*) them what they[z] knew, they[z] unbelieved by it[x]; so Allah's curse[w] (*is*) on the unbelievers.	وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾
90. Wretched what they[z] purchased by it[x] their selves[w] that they[z] unbelieve by what Allah descended, *baghyann*[152] (*envyingly/ transgressively*) that *younazzela* (*iteratively descends*) Allah of His munificence[x] on whom[p] [*He*] wills of His *eba'de* (*worshippers/ submitters/ slaves*); so, *ba'o* (*they*[z] *deservedly incurred*) by a wrath[x] on a wrath[x], and for the unbelievers (*is*) a torment humiliative.	بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟ بِمَآ أَنزَلَ ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾
91. And if (*had been*) said for them: let-believe you[z] by what Allah (*had*) descended, they[z] said: [*we*] believe by what (*had been*) descended on us; and they[z] unbelieve by what (*is*) beyond[153] it[x] while it[x] is the right[x] *mussa'ddeqan*[154] (*accepter as credible*) for what (*is*) with them; let-say [*you*[s]]: so wherefore you[z] kill Allah's prophets of earlier, *en* (*if*) you[c] were believers.	وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ قَالُوا۟ نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ ﴿٩١﴾
92. And *laqad* (*verily, already and affirmatively*) came (*to*) you[b] *Mosa* (*Moses*) by the evidences-she[y]; afterwards *ittakha-thtom*[155] (*you*[c] *took and presumed*) the calf from after him, while you[f] (*were*) *dha'lemoona*[156] (*injustice-doers*).	وَلَقَدْ جَآءَكُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٩٢﴾

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145 The word "**أيّدناه**" comes from the "**أيدٍ**" which is that "(*divine*) Might," as in the *Ayah*: "And the Heaven We built it[w] by (*divine*) Might" (S51: 47), i.e. a kind of "Might" which Allah *alone* possesses!

146 *Ruhe-el-Qudis* =The Holy Spirit=(*Al-Ruho-Al*-ameen, *The trusted Spirit*=*the angle of revelation*, Gabriel, peace be on him.

147 The letter "**ما**" has many meanings, among them: *time*!

148 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!!

149 The word "**غلف**" means in a cover or envelop and so we do not understand!

150 See the *Lexicon* attached to this *Translation* regarding, "**ما المصدرية**," here for *intensification*!

151 The word "*musaddeqon*" is more than an "affirmer," it is *accepter of the referent as credible*!

152 This word "*baghyann*" has several *distinct* meanings: (1) envious and presumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does *not* belong to the inciter; (2) enviously seeking or aspiring to possess for one's self some thing, i.e. selfish excessiveness; (3) excessive rain; (4) Adultery.

153 The word "**وراء**" means: (1) "**بعد**" (2) "**القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة.**" **الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**" (3) **ولد الولد**. So, here (1) or *beyond* in its sense of *above reach of knowledge or experience*!

154 The word "*musaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible*!

155 The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is *always* taking *and presuming some thing* of what was taken! Thus, it is *not* just the mere *taking*!

156 The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice!" See footnote 270 below!

93. And *edh* (*when*) We took your[n] *meethaqa*[x] (*ratified-covenant*)[x157] and raised We above you[b] the *Ttoora* (*Mount of Sinai*); let-take you[z] what We gave you[b] by a strength[w] and let-listen you[z]; said they[z]: we heard and we disobeyed; and (*had been caused to*) drink they[z] in their hearts the calf[158] by their unbelief; let-say [*you*[s]]: wretched (*is*) what commands you[b] by it[x] your[n] belief, *en*(*if*) you[c] were believers.

وَإِذۡ أَخَذۡنَا مِيثَٰقَكُمۡ وَرَفَعۡنَا فَوۡقَكُمُ ٱلطُّورَ خُذُواْ مَآ ءَاتَيۡنَٰكُم بِقُوَّةٖ وَٱسۡمَعُواْۖ قَالُواْ سَمِعۡنَا وَعَصَيۡنَا وَأُشۡرِبُواْ فِي قُلُوبِهِمُ ٱلۡعِجۡلَ بِكُفۡرِهِمۡۚ قُلۡ بِئۡسَمَا يَأۡمُرُكُم بِهِۦٓ إِيمَٰنُكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ٩٣

94. Let-say [*you*[s]]: *en*(*if*) was-she[y] for you[b] the home[w] (*of*) the Hereafter[w] *enda* (*by munificence of/by Rule of*) Allah purely-she[y159] of without the mankind, then let-you[z] wish the death[x] if you[c] were *ssa'deqeena* (*always-truth-enforcers*).

قُلۡ إِن كَانَتۡ لَكُمُ ٱلدَّارُ ٱلۡأٓخِرَةُ عِندَ ٱللَّهِ خَالِصَةٗ مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلۡمَوۡتَ إِن كُنتُمۡ صَٰدِقِينَ ٩٤

95. And never they[z] wish it[x160] ever, by what (*had*) advanced-she[y] their hands[w161]; and Allah (*is*) Omniscient by the *dha'lemeena* (*injustice-doers*).

وَلَن يَتَمَنَّوۡهُ أَبَدَۢا بِمَا قَدَّمَتۡ أَيۡدِيهِمۡۚ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ ٩٥

96. And surely assuredly[162] [*you*[s]] find them eagerest (*of*) the mankind over a life[w]; and of whom[r] they[z] partnered (*other deities*), longs[163] an *ahado*[164] (*a lone/any one*) (*of*) them if[165] [*he*] (*were to*) live a thousand-year[w] and that surely not *mozahze-he'he*[166] (*he who budges others/displacer*) of the torment that [*he*] (*were made to be*) long-lived; and Allah (*is*) *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*) by what they[z] work.

وَلَتَجِدَنَّهُمۡ أَحۡرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٖ وَمِنَ ٱلَّذِينَ أَشۡرَكُواْۚ يَوَدُّ أَحَدُهُمۡ لَوۡ يُعَمَّرُ أَلۡفَ سَنَةٖ وَمَا هُوَ بِمُزَحۡزِحِهِۦ مِنَ ٱلۡعَذَابِ أَن يُعَمَّرَۗ وَٱللَّهُ بَصِيرُۢ بِمَا يَعۡمَلُونَ ٩٦

97. Let-say [*you*[s]]: whoever [*he*] was a foe[167] for *Jebreela* (*Gabriel*), then verily he *nazzala* (*iteratively descended*) it[x] on your[t] heart, by Allah's leave, *mussa'ddeqan*[168] (*accepter as credible*) for what (*is*) between his hands[w169], and a divine-guidance and a *bushra*[w170] (*a pleasing-tiding*)[w] for the believers.

قُلۡ مَن كَانَ عَدُوّٗا لِّجِبۡرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلۡبِكَ بِإِذۡنِ ٱللَّهِ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ وَهُدٗى وَبُشۡرَىٰ لِلۡمُؤۡمِنِينَ ٩٧

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157 The words: "ميثاق"="*ratified covenant*" and "عهد"=covenant.

158 That is their love of the calf!

159 The word "خالصة" is an *adverbial construct*, and a *feminine gender* as indicated by the feminine ة in خالصة! So, it is suffixed by the *feminine suffix*: "she[y]"! See إعراب القرآن، لمحمود صافي!

160 The pronoun "ه" in "يتمنوه" is a *masculine* pronoun referring to "*the death*," a *masculine gender*! So, it[x]!

161 The word "*hand*" in the Arabic language is in the *feminine* gender, and has many *distinct* meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) from the tips of the fingers to the wrist; (3) power or might; (4) having possession of; (5) extending submission to; (6) extending support for; (7) taking the hands off; (8) given the back of the hand=giving freely; (9) favor; (10) handle of: (11) fell in his hand=felt sorry; (12) under the hand of=trained by; (13) between the hands=in the front of or before (prior to) it. The Qur'anic *expression* as in this *Ayah*: "*what (had) advanced-she[y] their hands*" means had done themselves.

162 The "ل" in "لتجدن" is a *juratory* "ل القسم"="ل" *amounting* to="التأكيد," i.e. *affirmation*, expressed here by "*assuredly*"!

163 The word "يود" translated as "*longs*" means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what one longs for is *not* going to happen!

164 See the *Lexicon* attached to this *Translation* regarding "أحد!"

165 The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

166 The word "*mozahzehe*" is *deflected subject* of the past tense root word "*zahzaha*"= "زحزح," which means moved the object back and forth or from side to side, usually gently, intending to *budge* or *displace* it. Thus, "*zahzaha*"= "زحزح," means *displaced* or *moved away* from an original place.

167 The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* too (3) "*multitudinous foe*," see اللسان and الهادي!

168 See footnote 77 above regarding "*musaddeqan*"!

169 That is to say: before him, i.e. the *writes* that were revealed *earlier* to other *messengers* and *prophets*.

170 Here again there is *no single* word in English for the *noun* "بُشرى" so we resort to transliteration and parenthetical explanation! So, *bushra* (*a pleasing-tiding*)! And "بُشرى," *unlike* its *verbal conjugates*, *throughout* The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*)!

98. Whoever [*he*] was a foe[171] for Allah and His angels and His messengers, and *Jebreela* (*Gabriel*) and *Mekala* (*Michael*), then verily Allah (*is*) a foe[172] for the unbelievers.	مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبۡرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوّٞ لِّلۡكَٰفِرِينَ ٩٨
99. And *laqad* (*verily, already and affirmatively*) We descended to you[g] *Aya'ten*[w] (*Qura'nic statements*) evidents-she[y]; and not unbelieve by it[w] except the *fa'seeqoona*[173] (*rebels vis-à-vis Allah's command*).	وَلَقَدۡ أَنزَلۡنَآ إِلَيۡكَ ءَايَٰتِۭ بَيِّنَٰتٖۖ وَمَا يَكۡفُرُ بِهَآ إِلَّا ٱلۡفَٰسِقُونَ ٩٩
100. Is [and] everywhen covenanted they[z] a covenant[x] *nabatha* (*slightingly-forsook*) it[x] a team of them; rather most (*of*) them not believe they[z].	أَوَكُلَّمَا عَٰهَدُواْ عَهۡدٗا نَّبَذَهُۥ فَرِيقٞ مِّنۡهُمۚ بَلۡ أَكۡثَرُهُمۡ لَا يُؤۡمِنُونَ ١٠٠
101. And *lamma*[174] (*when/whence*) came (*to*) them a messenger from *ende* (*by munificence of/by Rule of*) Allah, *mussa'ddeqon*[175] (*accepter as credible*) for what (*is*) with them, *nabatha* (*slightingly-forsook*) a team of whom[r] they[z] (*had been*) given the book, Allah's Book beyond[176] their backs, as if/surely they not know.	وَلَمَّا جَآءَهُمۡ رَسُولٞ مِّنۡ عِندِ ٱللَّهِ مُصَدِّقٞ لِّمَا مَعَهُمۡ نَبَذَ فَرِيقٞ مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ كِتَٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمۡ كَأَنَّهُمۡ لَا يَعۡلَمُونَ ١٠١
102. And *ettaba'o*[177] (*they*[z] *closely followed*) what recite the Satans over *Sulaymana's* (*Solomon's*) proprietorship; and not unbelieved *Sulaymano* (*Solomon*); [and] but the Satans unbelieved they[z]; they[z] teach the mankind the magic[x] and what (*had been*) descended on the two angels by *Ba'bela*, *Haruta* and *Maruta*; and not both teach of an *aha'den* (*a lone/any one*) until both say: verily only we (*are*) an essay[w178]; so let-not unbelieve [*you*[s]], then learn they[z] from them both what they[z] separate by it[x] between the *mar'ee*[179] (*mature/perfect manliness possessor*) and his spouse (*wife*); and not they surely (*are*) *dha'reena* (*futilely harming/hurting*) by it[x] of an *aha'den* except by Allah's leave; and they[z] learn what hurts them and not benifits them; and *laqad* (*verily, already and affirmatively*) knew they[z] surely who[p] [*he*] purchased[180] it [x] not for him in the Hereafter[w] of a *khalaqen*[181] (*good-portion/lot*); and surely wretched (*is*) what they[z] sold[182] by it[x] their selves[w] if they[z] were (*to*) know.	وَٱتَّبَعُواْ مَا تَتۡلُواْ ٱلشَّيَٰطِينُ عَلَىٰ مُلۡكِ سُلَيۡمَٰنَۖ وَمَا كَفَرَ سُلَيۡمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحۡرَ وَمَآ أُنزِلَ عَلَى ٱلۡمَلَكَيۡنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَۚ وَمَا يُعَلِّمَانِ مِنۡ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحۡنُ فِتۡنَةٞ فَلَا تَكۡفُرۡۖ فَيَتَعَلَّمُونَ مِنۡهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيۡنَ ٱلۡمَرۡءِ وَزَوۡجِهِۦۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنۡ أَحَدٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡۚ وَلَقَدۡ عَلِمُواْ لَمَنِ ٱشۡتَرَىٰهُ مَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِنۡ خَلَٰقٖۚ وَلَبِئۡسَ مَا شَرَوۡاْ بِهِۦٓ أَنفُسَهُمۡۚ لَوۡ كَانُواْ يَعۡلَمُونَ ١٠٢

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[171] See footnote 167 above regarding *foe*!

[172] Ibid regarding *foe*!

[173] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

[174] The particle "**لمّا**" is an *adverbial* particle in the sense of a *past tense* = **ظرف بمعنى حين** ="*when*!" Coupled with the *present tense* it means: "*whence*" = "**حيث**;" or it could be a particle of *exception* meaning: *but* or *except*! See **الهادي** and **إعراب القرآن، لمحمود صافي**!

[175] The word "*musaddeqon*" is more than an "affirmer," it is *accepter of the referent as credible*!

[176] The word "**وراء**" means: (1) " **بعد**" (2) "**القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة.**" (3) "**الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**" **ولد الولد**. So, here *beyond* (*not* behind/back/rear)! So *beyond* in its sense of *above reach of knowledge or experience*!

[177] See the *Lexicon* attached to this *Translation* for the *distinction* between "**تبع**"= *follow* and "**اتّبع**"= *closely follow*!!

[178] See the *Lexicon* attached to this *Translation* for the word "*fetnah*," which has many meanings!

[179] See the *Lexicon* attached to this *Translation* for the *differences between*: the man = **الرجل**, و the human= الإنسـان, و the person =الشـخص, و the *mar'o* = **المرء**, being the mature/perfect manliness possessor! Although in English the word "*one*" seems to be an acceptable *approximation* for "**المرء**," the *Lexicon* explains why we cannot use this seemingly *acceptable* way with respect to The Qur'an or the *hadeeth*!

[180] The Arabic words: (a) "**إشترى**" and (b) "**شرى**," occur time and again in The Qur'an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) "**إشترى**" means *purchased* and (b) "**شرى**" means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

[181] The word "**خَلاق**" has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for! See **الهادي**!

[182] See footnote 190 above regarding "**شرى**!"

103. And had that they believed they^{z} and *ettaqaw* (*they^{z} had reverentially guarded not to displease Allah*), surely a reward^{w} from *ende* (*by munificence of/ by Rule of*) Allah (*is*) *khayron* (*choicer/ superior/ worthier*) if they^{z} were (*to*) know.	وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٣﴾
104. O, you who^{r} believed they^{z} let-not say you^{z} *ra'ena*[183] (*let-be considerate to us* [*you^{s}*]/ *look at us* [*you^{s}*]), and let-say you^{z} *undhurna*[184] (*let-listen and pay attention to us* [*you^{s}*]), and let-listen you^{z}; and for the unbelievers (*is*) a painful torment.	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟ ٱنظُرْنَا وَٱسْمَعُوا۟ ۗ وَلِلْكَـٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾
105. Not long[185] who^{r} unbelieved they^{z} of the book's folk^{w}, nor the *mushrekeena* (*he-they who partner deities with Allah-/ he-polytheists*), that *younazzala* (*to be iteratively descended*) on you^{b} of a *khayren* (*mercy/ revelation/ desirable/ provision/ power*) from your^{n} Lord and Allah particularizes by His mercy^{w} whom^{p} [*He*] wills; and Allah (*is*) possessor (*of*) the munificence, the great.	مَّا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۗ وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿١٠٥﴾
106. Not [*We*] abrogate of an *Aya'ten*^{w} (*Qura'nic statement*) or [*We*] (*cause*) it^{w} (*to be*) forgotten, *na'atey* ([*We*] *accord/ bring*) by *khayren* (*superior/ worthier*) than it^{w} or like it^{w}; have not known [*you^{s}*] that Allah over every thing (*is*) Omnipotent.	۞ مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ ۗ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٦﴾
107. Have not [*you^{s}*] known that Allah for Him (*is*) the Heavens'^{w} and the Earth's^{w} proprietorship; and not for you^{b} of lesser than/without Allah of a *wa'leyen* (*guardian-/ ally*) and nor a *na'sseeren* (*multitudinous-succorer*).	أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۗ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾
108. Or you^{z} want to you^{z} ask your^{n} messenger like what *Mosa* (*Moses*) (*had been*) asked of before; and whoever [*he*] substitutes[186] (*i.e. takes/ receives*) the unbelief by (*i.e.*	أَمْ تُرِيدُونَ أَن تَسْـَٔلُوا۟ رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن

[183] The word "*ra'ena*" has *two distinct* meanings, depending on how the *emphasis* is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The *second* meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by *twisting* their tongue *almost imperceptive way* to mean the *second* meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word "*undhurna*!"

[184] The word "*undhurna*" is made up of two words: "*nadhara*" and "*na*." The word "*nadhara*" has *many* meanings, among them: *looked at* and *was considerate towards* some one with the intention of being *kind* or *reprieving* or both; (2) considered and appreciated the enormity of some thing. The "*na*" is the pronoun of the speakers in the subjective collective sense of "us." Thus, "*undhuran*," here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) "listen and pay attention to us;" (2) (the addressors are pleading the addressee as if saying) "give us respite (i.e. the speakers)."

[185] The word "يود," translated as "*long*" means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

[186] The word "يتبدل," translated here as "substitutes" must be understood in light of the following: (1) Allah SWT created the people "*good by nature*" and He empowered *each* person by a *capacity* to *choose* the *good* or the *bad* but *be held accountable for such choices*. (2) The Arabic language has many *characteristics*, among them "التقديم و التأخير" = *hysteron-proteron* (see the *Lexicon* attached to this *Translation* for more elaboration on this point), *giving greater importance or precedence to that which is stated first* in a text, in order to convey a *particular* meaning or an image of some thing! For example in this great *Ayah*: *seemingly* "whoever exchanges *the unbelief* by *the belief* then *qad* (*already and affirmatively*) verily [*he*] (*had*) strayed…" is a *clear* text! However, the reader must bear in mind that (3) given the aforesaid in (1) people by "*nature*" are *good*, so they *innately possess good belief* or *the potential for a good belief*! (4) But because of *various influences*, including the personal *unsound biases* a person would *interchange the good for the bad*! For example remember (S 2:61) which says "Said [*he*]: do you^{z} seek substituting that which is baser by that which is better? …" So, when someone seeks to substitute *that which is baser by that which is better* what can you say to him other than what an unsound choice he made! Nevertheless that is *his/ her* choice! So, in such a case (5) the *bad* receives *precedence* or *priority* and is seen *ahead* or *first*! Thus, (6) the *unbelief is more important to him* so he interchanges it with what he already has, i.e. the *innately good belief*! Therefore, (7) this great *Ayah* tries to *depict such a reality*; that is why the *unbelief* is *mentioned first* and the *belief is stated last*! (8) Hence what is *seemingly* clear does neither *stands* nor really *applies*! And the Arabs say: "تبدّله أي أخذه مكانه" = *interchanged*

English	Arabic
instead-of) the belief, then *qad* (*already and affirmatively*) [*he*] strayed the path's intent/center.	يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٠٨﴾
109. Longed[187] many of the book's folk if[188] *yarrodokom*[189] (*they*[x] *forthwith-return you*[b]) from after your[n] belief (*to become*) unbelievers, an envy/envyingly of *ende* (*springing of*) their selves[w] from after what manifested for them the right; so let-pardon you[z] and let-condone you[z] until Allah *ya'atey* (*accords/comes*) by His command; verily Allah over every thing (*is*) Omnipotent.	وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٩﴾
110. And *aqemo*[190] (*let-you*[z] *uphold/sustain the prescribed obligations of*) the Prayer[w] and *aa'to* (*let-you*[z] *accord and fulfill the obligations of*) the *Zakata*[w191] (*prescribed portion of personal possessions*)[w] and what advance you[z] for your[n] selves[w] of *khayren* (*goodness-/charity/worship*) you[z] find it[x] *ende* (*with/by Rule of*) Allah; verily Allah by what you[z] work (*is*) *Basseeron* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*).	وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾
111. And said they[z]: never enters the Paradise[w] except who[p] [*he*] was Jewish or *Nassara* (*Christians*); *telka*[w192] (*that-afar-it/those*)[w] (*are*) their wishes[w]; let-say [*you*[s]]: *ha'to* (*let-bring forth you*[z]) your[n] proof *en* (*if*) you[c] were *ssa'deqeena* (*always-truth-enforcers*).	وَقَالُوا۟ لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١١١﴾
112. *Bala*[193] (*certainly-not*); whoever [*he*] consigned his face[194] for Allah, while he (*is*) a benefactor, so for him (*is*) his remuneration *enda* (*by munificence of/by Rule of*) his Lord; and (*is*) neither a fear on them, and nor they sadden.	بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُۥٓ أَجْرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾
113. And said-she[y] the Jews: the *Nassara* (*Christians*) (*are*) not-she[y] on a thing; and said-she[y] the *Nassara* the Jews (*are*) not-she[y] on a thing, while they recite the book; like *tha'leka* (*afar-that-it*)[x] said who[r] not know they[z] like their say; so Allah rules among them The *Qeyamatey's*[w]	وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ يَتْلُونَ ٱلْكِتَٰبَ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟

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it equals took it in its place, in other word he had *interchanged what he has with what he does not have*! In this case, *he had interchanged the belief for the unbelief*!

[187] See footnote 247 above regarding "ود، يود"= "*long*!"

[188] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

[189] The word "يردونكم" is rooted in "ردّ" meaning *forthwith-returned*; example the greeting must be "*forthwith- retuned*," as in the *Ayah*: "And when (*had been*) greeted you[z] by a greeting[W] then you[z] greet by better than it[W] or you[z] forthwith-return it.[w]" (S4: 86)!

[190] The word "أقيموا" is rooted in "أقام" =uphold/sustain/maintain!

[191] See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*!

[192] See the *Lexicon* attached to this *Translation* for an elaboration on this *conjunctive noun*!

[193] The word "*bala*"= "*indeed-not*" is absolutely *not* synonymous to "yes"="نعم," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

[194] The word "face" has at least *eight different* meanings: (1) literally the face of any entity, (2) pleasure and countenance of, (3) favor, (4) honor, (5) sake, (6) the beginning of, (7) essence of, (8) *the entity of*.

(*Judgment's*) Day in what they[z] were in it[x] differing.	فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾
114. And who[a] (*is*) wronger[195] than who[p] [*he*] prevented Allah's mosques that His name (*to be*) mentioned in it[w] and [*he*] endeavored[196] in its[w] ruin; those not was for them to enter it[w] except (*as*) fearers; for them in the world[w] (*is*) an ignominy and for them in the Hereafter[w] (*is*) a great torment.	وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ ۚ أُو۟لَٰٓئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾
115. And for Allah (*are*) the *mashreqe* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*); so, where ever you[z] turn/diverge so hither (*is*) Allah's Face[197]; verily, Allah (*is*) *Wa'seon*[198] (*Surrounder and encompassing all things*), Omniscient.	وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾
116. And said they[z]: Allah *ittakhatha*[199] ([*He*] *took and made*) a son; *Subhana*[200] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him; rather for Him what (*are*) in the Heavens[w] and the Earth[w] all (*are*) for Him *qa'netoona* (*he-they: devotedly-obeyers/submitters/supplicants*).	وَقَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ سُبْحَٰنَهُۥ ۖ بَل لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿١١٦﴾
117. *Ba'dee'ao*[201] (*Perfect-Originator* [*He*]) (*of*) the Heavens[w] and the Earth[w] and if [*He*] decreed a matter[x] then verily only says [*He*] for it[x]: let-be [*you*[s]] so [*it*[x]] is.	بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾
118. And said who[r] not know they[z] *lawla* (*why not/wherefore*) speaks Allah (*to*) us, or *ta'ateena* ([*you*[s]]: *come/bring us*) an *Ayaton*[w] (*sign/proof/miracle*); like *tha'leka* (*afar-that-it*)[x] said who[r] of before them similar (*to*) their say; looked-alike-she[y] their hearts; *qad* (*already and affirmatively*) manifested We the *Aya'te*[w] (=*plural of aya'ton*) for a people *youqenoona* (*those who believe with certitude*).	وَقَالَ ٱلَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا ٱللَّهُ أَوْ تَأْتِينَآ ءَايَةٌ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ ۘ تَشَٰبَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا ٱلْءَايَٰتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾
119. Verily We sent you[s] by the right, a *basheeran*[202] (*iterative teller of pleasing tidings*) and *natheeran* (*iterative warner*); and (*shall be*) not asked [*you*[s]] *a'n* (*regarding*)[203] the *Jaheem's*[w204] (*intensely-blazing Fire*[w]) companions.	إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْـَٔلُ عَنْ أَصْحَٰبِ ٱلْجَحِيمِ ﴿١١٩﴾

[195] See the *Lexicon* attached to this *Translation* for "فاعل الظلم"="ظالم"= "*injustice-doer*" and "أظلم"= "*wronger!*"

[196] See the *Lexicon* attached to this *Translation* for remarks on the word "سعى," *denoting agility and vigor of gait!*

[197] The Arabic *tongue* expression "*Allah's Face*" = Allah's *pleasure* and/or His *countenance*, His *Entity*, His *only*.

[198] The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything!"

[199] The word "إتّخذ" from "الإتّخاذ" which is "إفتعال" for "الأَتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and assuming some thing* about what was taken! Thus, it is *not* just the mere *taking!*

[200] The word "*subhanaho*"= "سبحانه" has *no* English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him!*" Wherever the word "*subhana*," or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness!* So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)!

[201] The word "بديع" has two *distinct* albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth! See الهادي!

[202] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \ يُبَشِّر\مُبَشِّر!

[203] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter "عن!"

[204] The word "الجحيم" is *proper* noun, but it means *intensely blazing fire!* See الراغب!

120. And never (*shall*) delight *a'n*[205] (*about*) you[g] the Jews, and nor the *Nassara* (*Christians*) until *tattabe'a*[206] ([*you*[s]] *closely-follow*) their sect[w]/faith[w]; let-say [*you*[s]]: verily, Allah's divine-guidance[x] it[x] (*is*) the divine-guidance[x]; and indeed *en* (*if*) *ettaba'ata* (*closely-followed you*[g]) their *ahwa*[207] (*tendentious likings*) after (*that*) which[x] came (*to*) you[g] of the knowledge, not for you[g] from Allah of a *wa'leyen* (*guardian*/*ally*), nor a *nasseeren* (*multitudinous succorer*).

وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

121. Whom[r] *aa'taynahum* (*We gave*/*accorded them*) the book[x] they[z] recite it[x] its[x] right recitation; those, they[z] believe by it[x]; and whoever unbelieves [*he*] by it[x] then those they (*are*) the losers.

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۗ وَمَن يَكْفُرْ بِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿١٢١﴾

122. O, Israel's sons: let-remember you[z] My boon[w208] which[u] *an'amto*[209] (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you[b] and surely I preferred you[b] over[210] the worlds.

يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٢٢﴾

123. And *ettaqo* (*let you*[z] *reverentially self-protect in*) a day (*in which*) no self[w] requites *a'n*[211] (*avails instead of*) a self[w] a thing; and neither (*to be*) accepted from it[w] *adlon* (*equivalnce*/*ransom*), and nor benefits it[w] an intercession[w] and nor they (*are to be*) succored they.[z]

وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَٰعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

124. And *edh* (*when*) his Lord essayed *Ebraheema* (*Abraham*) by words[w]; then [*he*] concluded them[y212]; said [*He*]: I am making you[g] for the mankind a leader; said [*he*]: and of my progeny[w]; said [*He*]: not attain My covenant the *dha'lemeena*[213] (*injustice-doers*).

۞ وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِى ۖ قَالَ لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ ﴿١٢٤﴾

125. And *edh* (*when*) We made The House a *matha'batan*[214] (*frequented-resort*/*recoupment*) [w] for the mankind and a security; and *itttakhetho*[215] (*let-take and make you*[z]) of *Ebraheema's* (*Abraham's*) *maqa'me* (*standing-location*) *mussalla* (*Prayer-place*); and We covenanted to *Ebraheema* (*Abraham*) and *Ismaela* (*Ishmael*): that let-purge you both My House for the circumambulators, and the anchorites, and the *rukka'a* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*) *as'sojoode* (*he-they who kowtow in the Prayer*).

وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾

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205 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!

206 See the *Lexicon* attached to this *Translation* for the *distinction* between "تبع"= *followed* and "اتّبع"= *closely-followed*!

207 The word "هوى," translated as "(*tendentious-liking*)," which *in and of itself* could be *good* or *bad, noble* or *vile*! The Messenger (SAWS) says that *believes not anyone of you until his* "هوى" *agrees with what I came with*, i.e. The *Qur'an* and true/good *Hadeeth*.

208 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

209 See footnote 7 for "أنعم"!

210 Qur'an commentators are almost *unanimous* that this is in reference to the people of *that time*, i.e. *Moses contemporaries*!

211 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!

212 The "them[y]" to indicate "هنّ" rather "it[w]" and *would* or *could* be "أتمها"! Also the pronoun "هـ" in "أتمّهنّ" refers to to "*him*" meaning *he did according to their dicta*! Seeالدّر المصون، لـ احمد الحلبي!

213 The word ظالم" in "فاعل الظّلم" ="ظالمون" = "the injustice-doer," as "الظالم" = "injustice!"

214 The word "مثابة"= لربما تعني يثاب زوارّه=so it could mean: recouped/rewarded are its visitors.

215 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and assuming some thing* about what was taken! Thus, it is *not* just the mere *taking*!

English	Arabic
126. And *edh* (*when*) said *Ebraheemo* (*Abraham*): my Lord let-make [*You*[s]] this *baladan*[x216] (*township, i.e. during establishment of Makkah*) secure; and let-provide [*You*[s]] its[x217] folk of the *thamara'te*[w] (*trees/plants/crops/fruits*)[w] who[p] [*he*] believed of them by Allah and The Day The Last; said [*He*]: and who[p] [*he*] unbelieved then *omattey'aoho* ([*I*] *let him relish the transitory worldly delight*) a little, afterwards [*I*] (*shall*) force him to The Fire's[w] torment, and wretched (*is*) the destiny.	وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ ٱجْعَلْ هَـٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ١٢٦
127. And *edh* (*when*) raises[218] *Ebraheemo* (*Abraham*) the bases[w] of The House and *Ismaelo* (*Ishmael*) [*too*]: O, our Lord: *taqabbel*[219] (*let-clemently accept* [*You*[s]]) from us, verily You[g] You[s] (*are*) The *Sameeo*[220] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.	وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَـٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ١٢٧
128. *O*, our Lord: and let-make[221] us [*You*[s]] both Muslims[222] for You[g]; and of our progeny[w223] *Ummatan*[w224] (*generation/ followers of a messenger*)[w] Muslim-she[y] for You[g]; and let-show us [*You*[s]] our rites, and let-relent [*You*[s]] on us; verily You[g] You[s] (*are*) The *Tawwabo* (*iterative Relent*), *Ar-Raheemo* (*The multitudinous mercy Giver*).	رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ١٢٨
129. *O*, our Lord: and let-mission[225] [*You*[s]] in them a messenger of them (*to*) recite [*he*] on them Your[t] *Aya'te*[w] (*messages*) and (*to*) teach them [*he*] The Book and the *hekmata*[w226] (*wisdom*)[w] and *youzakkey*[227] (*to be: purifies/exculpates/swells/-*	رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ

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216 The word "*Al-balada*," confused by some people for "*Al-baldah*," is an Arabic word with a least *three distinct* meanings: (1) region or country, or a place; however, a *settlement*, or a *city* within a region or country is "*Al-baldah*."(2) The *present city* of *Makkah, itself*; (3) any *left over marks or signs* on a body.

217 The pronoun "هـ" in "أهله" refers to the "township" = "البلد!"

218 What is to be noted here is "*raises*" not establishes, i.e. the foundations were *already there*!

219 The word used in The Qur'an is "تقبل," *not* "إقبل"=accept. Thus, "تقبّل" means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah *accepts* it by His *clemency*! So, تقبّل= *Let-*[*You* [s]] *clemently accept*!

220 See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "المُسمِع!"

221 Here "*make*" by necessity meaning *continue our status as it currently stands (being Muslims) or improve it*, i.e. *be better Muslims.*

222 The invocation *as stated* here is for *both Ebraheem* (Abraham) and his son, *Ismael* (Ishmael). However, Ibn Abbas, famous explainer of The Qur'an, and who is blessed by Mohammad (SAWS) having prayed to Allah to teach this *particular* young companion of Mohammad (SAWS) the "*Ta'aweel*"= ultimate meanings of The Qur'an. Ibn Abbas read this word "*Muslemay'ne*," grammatically for dual (*two*), versus "*Muslimeen*," the plural for Muslim=Muslims. Clearly, father and son here are already Muslims; but this *prayer is intended to increase and keep their submission to Allah constant.*

223 The word "ذرية" *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*! See اللسان! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or progenies; clearly here it is the *descendents* which are in reference!

224 The word *Ummah* has many meanings: (1) Mother (called *Umm* or *Ummah*); (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah that procreate, and protect themselves; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a *whole nation*! In The Qur'an, *Ebraheem* (*Abraham*) is described as "*Ummah*;"(11)a generation;(12)people;(13)community;(14)main section of the road.

225 The word "بعث" in "ابعث" carries *several meanings*, among them: *sent, missioned, resurrected, awakened*, and *prompted*!

226 The English word "*wisdom*" is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*"! It's *the knowledgeable, perfectly sound choice, and use* of things in their *proper place and function to produce the best immediate and ultimate results.*See the *Lexicon* attached to this *Translation*, for an exposition!

227 The word "يزكيهم" here it's, and Allah is knowinger, [*he*] *exculpates*, and *befits/suits* them! See اللسان and التفاسير!

befits/ and suits) them; verily You[g] You[s] (*are*) The Mighty The *Hakeemo*[228] (*infinite hekmah*[229] *Possessor*)[230].	ٱلۡحَكِيمُ ﴿١٢٩﴾
130. And who[a] [*he*] desires[231] *a'n* (*off*) *Ebraheema*'s (*Abraham's*) sect[w]/faith[w] except whomever [*he*] befooled his self[w]; and *laqad* (*verily, already and affirmatively*) *isstafaynaho*[232] (*We had superlatively and exclusively selected him*) in the world [w]; and verily he (*is*) in the Hereafter[w] surely of the *ssa'leheena* (*righteous-people*).	وَمَن يَرۡغَبُ عَن مِّلَّةِ إِبۡرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفۡسَهُۥۚ وَلَقَدِ ٱصۡطَفَيۡنَٰهُ فِي ٱلدُّنۡيَاۖ وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٣٠﴾
131. *Edh* (*when*) said for him his Lord: *as'lem* (*let-you*[s] *be Muslim= he who submit to Allah's prescriptions and proscriptions*); said [*he*]: Muslim I (*have become*) for the worlds' Lord.	إِذۡ قَالَ لَهُۥ رَبُّهُۥٓ أَسۡلِمۡۖ قَالَ أَسۡلَمۡتُ لِرَبِّ ٱلۡعَٰلَمِينَ ﴿١٣١﴾
132. And enjoined by it[w] *Ebraheemo* (*Abraham*) his sons and (*so did*) *Ya'aqoobo* (*Jacob*), O, my sons: verily Allah *isstafa*[233] ([He] *had superlatively and exclusively selected*) for you[b] the religion; so let-not assuredly die[234] you[z] except while you[f] (*are being*) Muslims.	وَوَصَّىٰ بِهَآ إِبۡرَٰهِـۧمُ بَنِيهِ وَيَعۡقُوبُ يَٰبَنِيَّ إِنَّ ٱللَّهَ ٱصۡطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ﴿١٣٢﴾
133. Or witnesses were you[c] *edh* (*when*) *hadhara*[235] (*attended at predetermined time and place*) the death *Yaqooba* (*Jacob*), *edh* said [*he*] for his sons: what (*do/should*) worship you[z] from after me; said they [z]: we worship your[t] *Elaha* (*Deity*) and *Elaha* of your[t] fathers *Ebraheema* (*Abraham*), and *Ismaela* (*Ishmael*) and *Is'haqa* (*Isaac*), *Elahan* (*Deity*) One and we (*are*) for Him Muslims.	أَمۡ كُنتُمۡ شُهَدَآءَ إِذۡ حَضَرَ يَعۡقُوبَ ٱلۡمَوۡتُ إِذۡ قَالَ لِبَنِيهِ مَا تَعۡبُدُونَ مِنۢ بَعۡدِيۖ قَالُواْ نَعۡبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ إِلَٰهٗا وَٰحِدٗا وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ﴿١٣٣﴾
134. *Telka*[w] (*she-that-afar-it*[w]/*it*[w]) (*is*) an *Ummaton*[w] (*nation/ community*)[w] *qad* (*already and affirmatively*) ceded-she[y236]; for it[w] what earned-she;[y] and for you[b] what earned you[c]; and not (*are to be*) questioned you[z] *amma* (*regarding*) what they[z] were working.	تِلۡكَ أُمَّةٞ قَدۡ خَلَتۡۖ لَهَا مَا كَسَبَتۡ وَلَكُم مَّا كَسَبۡتُمۡۖ وَلَا تُسۡـَٔلُونَ عَمَّا كَانُواْ يَعۡمَلُونَ ﴿١٣٤﴾
135. And said they[z]: let-be you[z] Jewish or *Nassara* (*Christians*),	وَقَالُواْ كُونُواْ هُودًا أَوۡ نَصَٰرَىٰ

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228 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

229 See the *Lexicon* attached to this *Translation* for "*hekma*!"

230 Ibid!

231 The Arabic word "**يرغب**" assumes *different* meaning, *depending* on how it is *coupled* by various prepositional articles! For example: "**يرغب**" *not* coupled by any article = [*he*] *desires/likes*! However, "**يرغب عن**"= [*he*] *desire off/averts*, or "**يرغب في**"= [*he*] *likes*, or "**يرغب إلى**"= [*he*] *asks and beseeches*, or "**يرغب ب**"= [*he*] *prefers*!

232 See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word "**اصطفى**" means: *selected the best* from among other similars! The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "**على**!" In the case of (a) it *could* include *more than a single element*! In the case of (a) "**الأصطفاء**"is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, preference, or *bestowment of a privilege over* the *entity subject* of "**الإصطفاء**!" In the case of (b) the subject of "**إصطفاء**!" is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

233 Ibid!

234 In the Arabic text the word "*die*" in the *intensive* form is suffixed to the pronoun "*you*," implying *never should you die except as Muslims*, i.e. *be prepared for death any time and thus keep on as Muslims*.

235 The word "**حضر**" means *currently existing* i.e. *being at hand* or *at immediate attendance* on the basis of an *already presumed knowledge of such an existence in terms of time and place*, such as a student who knows *when* and *where* to attend his class! In the case of "*death*" although *no one* knows "*where*" or "*when*" nevertheless, such *potential existence* could *materialize any time and any where* and "*death*" *knows when* and *where to be present to take the life of dying*!

236 In Arabic *grammar*, broken-plural is referred to/denoted by *feminizing-denotative* suffix="ت التأنيث"=she[y]! As the word "*Ummaton*" is *feminin*, so *imperatively* it's denoted by she[y]; hence ceded-she[y]! See the *Prelude*

tahtadow (*you*[z] *find and accept the divine-guidance*); let-say[*you*[s]]: rather *Ebraheema's* (*Abraham's*) sect [w]/faith[w] *ha'neefan*[237] (*soundly-leaning* [*he*]) and not was [*he*] of the *mushrekeena* (*he-they who partner deities with Allah*/ *he-polytheists*).	تَهۡتَدُواْۗ قُلۡ بَلۡ مِلَّةَ إِبۡرَٰهِـۧمَ حَنِيفٗاۖ وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ﴿١٣٥﴾
136. Let-say you[z]: we believed by Allah and what (*had been*) descended to us and what (*had been*) descended to *Ebraheema* (*Abraham*), and *Ismaela* (*Ishmael*), and *Is'haqa* (*Isaac*), and *Yaqooba* (*Jacob*), and the *As'batte*[238] (*tribes-of-Jacob's grandsons*), and what *oteya* (*had been accorded*/ *given to*) *Mosa* (*Moses*) and *Esa* (*Jesus*), and what *oteya* the prophets from their Lord; not differentiate [*we*] among an *aha'den*[239] (*a lone*/ *any one*) of them, and we (*are*) for Him Muslims.	قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ﴿١٣٦﴾
137. Then if they[z] believed by like what you[c] believed by it[x] then *qad* (*surely and affirmatively*) *ehtadaw* (*they found and accepted the divine-guidance*); and if they[z] diverted, so verily only they (*are*) in a conflict; so shall suffice[240] you[g] them[241] Allah; and He (*is*) The *Sa'meeo*[242] (*The Acute-Hearer*/ *The Enabler of others to hear*/ *The favorable Answerer to prayer*), The Omniscient.	فَإِنۡ ءَامَنُواْ بِمِثۡلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهۡتَدَواْۖ وَّإِن تَوَلَّوۡاْ فَإِنَّمَا هُمۡ فِي شِقَاقٖۖ فَسَيَكۡفِيكَهُمُ ٱللَّهُۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴿١٣٧﴾
138. Allah's *Ssebghata*[w243] (*Allah's*: *religion*/ *nuance*/ *dye*/ *nature*)[w] and who[a] (*is*) *ahsa'no*[244] (*perfecter and beautifuler*) than Allah's *Ssebghata*[w]; and we (*are*) for Him worshippers.	صِبۡغَةَ ٱللَّهِ وَمَنۡ أَحۡسَنُ مِنَ ٱللَّهِ صِبۡغَةٗۖ وَنَحۡنُ لَهُۥ عَٰبِدُونَ ﴿١٣٨﴾
139. Let-say [*you*[s]]: do you[z] mutually argue (*with*) us in Allah while He (*is*) our Lord and your[n] Lord; and for us (*are*) our works and for you[b] (*are*) your[n] works; and we (*are*) for Him *mukhlessona* (*truly faithfuls*).	قُلۡ أَتُحَآجُّونَنَا فِي ٱللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمۡ وَلَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡ وَنَحۡنُ لَهُۥ مُخۡلِصُونَ ﴿١٣٩﴾
140. Or say you [z]: verily/that *Ebraheema* (*Abraham*) and *Ismaela* (*Ishmael*), and *Is'haqa* (*Isaac*), and *Ya'aqooba* (*Jacob*) and the *As'batte* (*tribes-of-Jacob's grandsons*) were Jewish or *Nassara* (*Christians*); let-say [*you*[s]]: are you[f] knowinger or Allah; and who[a] (*is*) wronger[245] than whom[p] [*he*] concealed a testimony[w] he has from Allah; and Allah (*is*) not neglector *amma*(*regarding*) what you[z] work.	أَمۡ تَقُولُونَ إِنَّ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطَ كَانُواْ هُودًا أَوۡ نَصَٰرَىٰۗ قُلۡ ءَأَنتُمۡ أَعۡلَمُ أَمِ ٱللَّهُۗ وَمَنۡ أَظۡلَمُ مِمَّن كَتَمَ شَهَٰدَةً عِندَهُۥ مِنَ ٱللَّهِۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ﴿١٤٠﴾
141. *Telka*[w] (*far-that-it*[w]/ *it*[w]) (*is*) an *Ummaton*[w] (*generation*/ *people*)[w] *qad*(*already and affirmatively*) ceded-she[y]; for it[w] what earned-she[y] and for you[b] what earned you[c]; and (*are*) not (*to be*) questioned you[z] *amma* (*regarding*) what they[z] were working.	تِلۡكَ أُمَّةٞ قَدۡ خَلَتۡۖ لَهَا مَا كَسَبَتۡ وَلَكُم مَّا كَسَبۡتُمۡۖ وَلَا تُسۡـَٔلُونَ عَمَّا كَانُواْ يَعۡمَلُونَ ﴿١٤١﴾.

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[237] The word "حنيفاً"="ميلا " is an *adverbial* construct, hence "leanly!" See إعراب القرآن، لمحمود صافي! The "*leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *leaned away* from his people's faith which was based on *multiple* idols' worship!

[238] The word "*as'batt*" with respect to the *Jews* is like the "*tribes*" with respect to the *Arabs*! See اللسان!

[239] See the *Lexicon* attached to this *Translation* regarding "أحد!"

[240] The phrase "*suffice you*,[g]" means Allah *is sufficient on your behalf* to *prevent or avert any harm to come to you from them*.

[241] The "س" in "فسيكفيك" is *closer*/ *more imminent* then "سوف" = "will!" See الدر المصون، لـ أحمد الحلبي! But in English there is *no* way to *distinguish* the effect of the "س" and "سوف" *per se*! So for the "س" *shall*, will be used!

[242] See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "المسمِع!"

[243] The Arabic phrase "*Ssibghata* Allah," is made up of two words: (a) "*Ssibghata*" literally meaning *dye*; (b) (1) *creed*, (2) *religion*, (3) *creation of Allah*.

[244] There is no English word for أحسن =*ahsano*! Both words *perfecter* and *beautifuler* are in their *adjective* senses!

[245] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"

English	Arabic
142. Shall say the mooncalves of the mankind: what diverted-/diverged them *a'n* (*off*) their *Qeblata*[w][246] (*direction to face during Prayer*) [w] which[u] they[z] were on it[w]; let-say [*you*[s]]: for Allah (*are*) the *mashreqe* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*); [*He*] divinely-guides whom[p] [*He*] wills to a *Sseratten* (*road/way*) straight.	سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمۡ عَن قِبۡلَتِهِمُ ٱلَّتِي كَانُواْ عَلَيۡهَاۚ قُل لِّلَّهِ ٱلۡمَشۡرِقُ وَٱلۡمَغۡرِبُۚ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ١٤٢
143. And like *tha'leka* (*afar-that-it*) [x] We made you[b] an *Ummatan*[w] (*generation/peoples*) [w] *wasattan*[247] (*just/middle*), to you[z] be *shohada* (*witnessers/testifiers*) over the mankind, and the messenger[*to*][248] be [*he*] a *sha'heedan* (*witnesser/testifier*) over you[b]; and not made We the *Qeblata*[w] (*direction to face during Prayer*) [w] which[u] you[g] were on it[w] except for Us (*to*) know[249] whom[p] *yatta'beo*[250] ([*he*] *closely follows*) the messenger of whom[p] [*he*] transposes[251] over his both heels[252]; and *en* (*albeit*) was-she[y] surely a big[w] except on whom[r] Allah divinely-guided; and not was Allah indeed to waste your[n] belief; verily Allah by the mankind (*is*) surely *Ra'oofon*[253] (*iteratively Forbearer/Clement*) *Raheemon* (*iterative mercy Giver*).	وَكَذَٰلِكَ جَعَلۡنَٰكُمۡ أُمَّةٗ وَسَطٗا لِّتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيۡكُمۡ شَهِيدٗاۗ وَمَا جَعَلۡنَا ٱلۡقِبۡلَةَ ٱلَّتِي كُنتَ عَلَيۡهَآ إِلَّا لِنَعۡلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيۡهِۚ وَإِن كَانَتۡ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمۡۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٞ رَّحِيمٞ ١٤٣
144. *Qad*[254] (*iteratively and affirmatively*) [*We*] see your[t] face's *taqalloba* (*repetitive transpose*) in the sky[w]; so surely We (*shall*) assuredly shift/divert you[g] to a *Qeblatan*[w] (*direction to face during Prayer*)[w] (*which*) [*you*[s]] delight it[w]; so let-shift/divert [*you*[s]] your[t] face *shattra* (*towards*) The Mosque[x] The Sacred[x]; and whence you[c] were so let-shift/divert you[z] your[n] faces *shattra* it[x]; and verily who[r] *oto* (*had been accorded they*[z]) the book surely know they[z] that it[x] (*is*) the right[x] from their Lord; and not Allah (*is*) neglector *amma*[255] (*regarding*) what they[z] work.	قَدۡ نَرَىٰ تَقَلُّبَ وَجۡهِكَ فِي ٱلسَّمَآءِۖ فَلَنُوَلِّيَنَّكَ قِبۡلَةٗ تَرۡضَىٰهَاۚ فَوَلِّ وَجۡهَكَ شَطۡرَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِۚ وَحَيۡثُ مَا كُنتُمۡ فَوَلُّواْ وُجُوهَكُمۡ شَطۡرَهُۥۗ وَإِنَّ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ لَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعۡمَلُونَ ١٤٤
145. And indeed *en* (*if*) *atyta* (*came/brought you*[g]) whom[r] *oto* (*they*[z] *had been accorded/given*) the book by every *Aya'ten*[w]	وَلَئِنۡ أَتَيۡتَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ

246 *Qeblah* means the direction to which a person *faces*; however, in *Islam* it is the direction to which *all* Muslims *face during their five daily Prayers* or *any time they perform such a Prayer*, which is towards the *Ka'abah* in Makkah.

247 This word "*wasattan*" literally means *just/ideal/ middle* or *medial*. However, this term in this context has at least two distinct meanings: (1) The "*wasatt*" person, is the one who is *just/ideal* and judges *fairly* and *justly* among groups of peoples; (2) And Allah knows best, in *Islamic terms* the **وسط**=*wasatt* of any thing is the *just/ideal/best /middle* or *strongest* part of it; thus, the term "*wasatt*" evolved to mean that the Muslims are *emplaced* to be most witnessers vis.a.vis others and thier respective religions, as Muslims: (a) *believe* in Allah, (b) *enjoin virtue*, and (c) *forbid vice*! Additionally, (3) scientifically speaking, it has been proven that the center of the Earth runs through the *Ka'abah*, towards which Muslims face in their Prayers!

248 The reason this "*to*" [is] in a bracket because it seems as if it is "*hidden*," like "**الضمير المستتر**!"

249 To "*know*" here, does *not* mean Allah needs to know, *as if He does not know, absolutely not*; because He knows *everything and any thing before they happen*, as *time* is *not a hinderance*. So, to "*know*" here means for the *accounting* with respect to the *doers and relevant others*, so that *no one* could ever claim other than the facts!

250 See the *Lexicon* attached to this *Translation* for the *distinction* between "**تبع**"= *followed* and "**اتّبع**"= *closely-followed*!

251 The word "**ينقلب**"= "*they transpose*," means he *betook* himself *returning*!

252 The phrase "*reverts over his two heels*" in this great *Ayah* is Arabic tongue expression, meaning: *returned to where he came from in a hurry*!

253 The word "**رؤوف**" of "**الرأفة**" which is more *intensive* than "**الرحمة**," as "**الرحمة**"="mercy," which is kindness imparting delight to its recipient; while "**الرأفة**" is *in addition* to "**الرحمة**" it involves *protecting against any possible future undesirable happening to the recipient*, i.e. clemency. Hence, "**الرأفة**" is a *protective*-mercy=clemency. And "**رؤوف**" is multitudinous protective mercy doer or multitudinously clement. See **اللتاج**!

254 The particle "*Qad*" preceding a *future tense* means "**للتوكيد و التكثير**" = "*iteratively and affirmatively*!" See **المغني**!

255 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**!"

(*sign/proof/ miracle*) not followed they^{z} your^{t} *Qeblata*^{w}; and not you^{s} (*are*) surely their *Qeblata*^{w} follower; and nor some (*of*) them surely a *Qeblata*^{w} follower (*of*) some (*others*); and indeed *en* (*if*) *ettaba'a'ta*[256] (*closely-followed you*^{g}) their *ahwa* (*tendentious likings*) from after what came (*to*) you^{g} of the knowledge, verily you^{g} (*are*) then surely of the *dha'lemeena*[257] (*injustice-doers*).	بِكُلِّ ءَايَةٍ مَّا تَبِعُواْ قِبْلَتَكَ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ إِنَّكَ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٤٥﴾
146. Whom^{r} *aa'taynahum* (*We accorded/given them*) the book they^{z} know him/it^{x}[258] like they^{z} know their sons; and verily, a team of them surely they^{z} conceal the right while they^{z} know.	ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾
147. The right (*is*) from your^{t} Lord, so let not assuredly be [*you*^{s}] of the dubitantes.	ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١٤٧﴾
148. And for each (*is*) a directive^{w}/behest^{w} he (*is*) a turner (*to*) it^{w}; so let-you^{z} vie[259] (*to gain*) the *khayra'te* (*desirables-traits of worthiness and goodness*); wherever be you^{z} *ya'a'tee* (*brings/comes*) by you^{b} Allah together; verily Allah over every-thing (*is*) Omnipotent.	وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَٱسْتَبِقُواْ ٱلْخَيْرَٰتِ أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾
149. And from whence exited you^{g} then let-turn/divert [*you*^{s}] your^{t} face *shattra* (*towards*) The Mosque^{x} [The] Sacred^{x}; and verily it^{x} (*is*) surely the right^{x} from your^{t} Lord; and not Allah (*is*) neglector *amma*[260] (*regarding*) what you^{z} work.	وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾
150. And from whence exited you^{g} then let-turn/divert [*you*^{s}] your^{t} face *shattra* (*towards*) The Mosque^{x} [The] Sacred^{x}; and whence indeed you^{c} were, so let-turn/divert you^{z} your^{n} faces *shattra* it^{x} albeit/for (*i.e. so that*) not be (*for*) the mankind over you^{b} an argument^{w} except whom^{r} *dhalamo*[261] (*they*^{z} *wronged*); so let-not *takhshaw* (*you*^{z} *reverently-fear*) them and *ikhshaw* (*let-you*^{z} *reverently-fear*) Me; and to [*I*] conclude[262] My boon^{w}[263] on you^{b} [and] *la'alla*[264] (*craving currently unavailable deed that/perhaps*) you^{b} *tahtadona* (*you*^{z} *find and accept the divine-guidance*).	وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنْهُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى وَلِأُتِمَّ نِعْمَتِى عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾
151. Like what We sent in you^{b} a messenger of you^{b} [*he*] recites on you^{b} Our *Aya'te*^{w} (*messages/Qur'anic statements*) and *youzakkey*[265] (*he blessedly purifies/exculpates/swells/and*	كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُواْ عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ

[256] See footnote 309 above for the *distinction* between "تبع"= *followed* and "اتّبع"= *closely-followed*!

[257] The word ظالم" in "ظالمون"= "فاعل الظلم" = "the injustice-doer," as "الظلم" = "injustice!"

[258] The pronouns "*he/it*^{x}" could refer to *the truth*, or to *Mohammad* (SAWS). Thus the pronouns "*he/it*^{x}" could refer to either (A) *Mohammad* (SAWS) or (B) to the "*truth*" concerning the *then* recent change of the *Qeblah*! Most commentators on The Qur'an believe that the *suffixed* pronoun "*he*" referring to (A) while some others believe that *it*^{x} refers to (B). That is why here we chose both!

[259] It must be pointed out here that the vying is *not* (a) *to* or (b) *for*; as both, "*to*" or "*for*," would imply they are *outside* the good things; while in fact they are *already within them*, only they have to vie for *higher-ranking* position or achievements!

[260] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!"

[261] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"

[262] See the *Lexicon* attached to this *Translation* for the difference between "*conclude*" and "*complete*!"

[263] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[264] For the words"عسى" "لعل," and "ليت" are *special particles*, for *each* refer to the *Lexicon* attached to this *Translation*!

[265] The "يزكيكم" here means, and Allah is knowinger, [*he*] *exculpate*s, and *befits/suits*! See اللسان and التفاسير!

befits/suits) you[b] and [*he*] teaches you[b] The Book, and the *hekmata*[w][266] (*wisdom*)[w] and [*he*] teaches you[b] what not you[z] were knowing you[z].	وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾
152. So let-remember you[z] Me, [*I*] remember you[b]; and let-you[z] thank for Me and let-not *takforoona*[267] (*unbelieve/be-ungrateful you*[z] *towards Me*).	فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾
153. O, you who[r] they[z] believed: let-you[z] seek assistance by the patience and the Prayer[w]; verily Allah (*is*) with the *ssabereena* (*people of patience*).	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿١٥٣﴾
154. And let-not say you[z] for whom[p] (*to be*) killed [*he*] in Allah's path[268] decedents; rather (*he-they are*) *ahya'on*[269] (*quick-/living/alive-people*); [and] but not perceive you[z].	وَلَا تَقُولُوا۟ لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتٌۢ ۚ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾
155. And verily We (*shall*) assuredly[270] *nablow* (*charge/essay*) you[b] by a thing of the fear[271] and the hunger, and a diminution of: the possessions and the selves[w] and the *thamara'te*[w] (*trees/plant-crops/fruits*)[w]; and *bashshe're*[272] (*let-tell you*[s] *pleasant tidings*) the *ssa'bereena* (*people of patience*).	وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾
156. Who[r] if betided-she[y] them a disaster[w] said they[z]: verily we (*are*) for Allah and to Him verily we (*are*) returnees[273].	ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾
157. Those on them (*are*) prayers[w][274] from their Lord and a mercy[w] and those they (*are*) the *muhtadoona*[275] (*he-they who found and accepted the divine-guidance*).	أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾
158. Verily the *Ssafa* and the *Marwata*[276] (*are*) of Allah's rites; so whoever [*he*] pilgrimaged (*to*) The House or *e'atamra*[277] (*he did the lesser pilgrimage*) then no *jonaha*[278] (*sin*) (*is*) on	۞ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ۖ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ

266 The English word "*wisdom*" is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*"! It's *the knowledgeable, perfectly sound choice, and use* of things in their *proper place and function to produce the best immediate and ultimate results*.See the *Lexicon* attached to this *Translation*, for an exposition!

267 The word "تكفرون" has "نِ الوقاية" and "الياء المحذوفة مفعول به" and و في الكلام حذف مضاف اليه, that is let-not be you ungrateful for My boon! See إعراب القرآن، لمحمود صافي!

268 Many translators translate: "في سبيل الله"= literally, "in the *path* of Allah, "as in the *cause* of Allah." The first choice is more to the *textual* diction in the *Ayah*, although *interpretively* speaking "*cause*" is remotely acceptable.

269 The word "أحياء" is *subjective, masculine, plural noun*! It means: *he-they who are alive*! The word "quicks" mean "أحياء," as in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*!

270 The "ل" in "لنبلونكم" is a *juratory* "ل القسم"="ل" amounting to="التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!

271 By scholarly Arabic the word: "القتل"="الخوف!" See تاج العروس, and اللسان!

272 The word *bashshe're* ="بَشِّر," has *no* English equivalent *per se*! So, we resort to *transliteration* and *parenthetical explanation*! It is a *command* verb where a *speaker is commanding another* to *tell pleasant tidings*, albeit surely *not* all of the times *pleasing* to *some* recipients! As some times "*grievous*" tiding could be the case! Clearly *demeritorious people* do *not* deserve any *pleasant* tidings, *except by way of sarcasm*! As *raising their expectations* and suddenly *plunging it deep into the abyss* of dismality is very fitting for them!

273 The part of this Generous *Ayah* that states: "*Verily we for Allah and to Him we are returnees*" is called "*doa'a al-esterja'a*," meaning "the prayer of seeking the refuge," which in turn means invoking Allah's assistance to alleviate a personal plight that is in progress and replace it with some thing rather pleasing. Once "*doa'a al-esterja'a*" is *remembered and recited* in whatever personal predicament happens to befall one, the *Hadeeth* says that Allah will *alleviate the plight in progress and replace it with some thing far better and delightful*!

274 "Prayer" from Allah on any one means: Allah's *granting of His forgiveness and mercy plus extending His compassion and blessing* to those on whom the prayer is said to be for. The reason there is "mercy" after the "prayer" is to compound/to intensify His mercy on the referenced entity.

275 See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoona*"/"*muhtadeena*!"

276 The *Ssafa* and the *Marwa* are twain small hills next to the *Ka'abah*. The *pagan*-Arabs were performing rituals around the twain hills.

277 The word "*E'atamara*" means made "*Umrah*," which is referred to as the "*lesser pilgrimage*" i.e. visiting of The Sacred House in Makkah *outside* the normal *Hajj* (Pilgrimage) time/ceremonies.

278 See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" *figuratively* taken to symbolize the *inclination* to sin or the *sin* itself! So, no "جناح"= no sin or no-inclination to sin!

him to *yatta'wawfa*[279] (*iteratively circumambulate* [*he*]) by them both; and whoever [*he*] volunteered *khayran* (*prescribed extra worships*), verily Allah (*is*) Thanker, Omniscient.

عَلَيۡهِ أَن يَطَّوَّفَ بِهِمَاۚ وَمَن تَطَوَّعَ خَيۡرٗا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ١٥٨

159. Verily who[r] they[z] conceal what We descended of the evidences-she[y] and the divine-guidance[x] from after what We manifested it[x] for the mankind in The Book, those curses them Allah and curse them the cursers.

إِنَّ ٱلَّذِينَ يَكۡتُمُونَ مَآ أَنزَلۡنَا مِنَ ٱلۡبَيِّنَٰتِ وَٱلۡهُدَىٰ مِنۢ بَعۡدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِي ٱلۡكِتَٰبِ أُوْلَٰٓئِكَ يَلۡعَنُهُمُ ٱللَّهُ وَيَلۡعَنُهُمُ ٱللَّٰعِنُونَ ١٥٩

160. Except whom[r] they[z] repented and they[z] mended and they[z] manifested, then those [*I*] (*shall*) relent on them; and I am The *Tawwabo* (*iterative Relent*) *Ar-Raheemo* (*The iterative mercy Giver*).

إِلَّا ٱلَّذِينَ تَابُواْ وَأَصۡلَحُواْ وَبَيَّنُواْ فَأُوْلَٰٓئِكَ أَتُوبُ عَلَيۡهِمۡ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ١٦٠

161. Verily who[r] unbelieved they[z], and died they[z] while (*being*) unbelievers, those on them (*is*) Allah's curse[w] and the angels' and the mankind's wholes [*too*].

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٌ أُوْلَٰٓئِكَ عَلَيۡهِمۡ لَعۡنَةُ ٱللَّهِ وَٱلۡمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجۡمَعِينَ ١٦١

162. Immortals they[z] (*are*) in it[w280]; neither (*to be*) lightened *a'n*[281] (*off*) them the torment, and nor they (*are to be*) reprieved.

خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنۡهُمُ ٱلۡعَذَابُ وَلَا هُمۡ يُنظَرُونَ ١٦٢

163. And your[n] *Elaho* (*Deity*) (*is*) One *Elahon* (*Deity*); there (*is*) no *Elaha* (*Deity*) except Him, *Ar-Rahmano*, *Ar-Raheemo* (*The multitudinous mercy Giver*).

وَإِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ١٦٣

164. Verily in the Heavens'[w] and the Earth's[w] creation, and successive varying (*of*) the day and the night, and the *fol'ke*[x] (*ship/ships*)[x] which[u] [runs/run][w] in the sea by what benefits the mankind, and what Allah descended from the Heaven[w] of water[x] so [*He*] quickened by it[x] the land[w] after its[w] death, and disseminated [*He*] in it[w] of every *dabba'ten*[w282] (*she-moving-creature*), and variegating the winds[w] and the *saha'be*[283] (*gliding-clouds*) the *musakhkha're*[284] (*that which is driven*) between the Heaven[w] and the Earth[w], surely (*are*) *Aya'ten*[w] (*messages/signs/proofs*) for a cerebrating people.

إِنَّ فِي خَلۡقِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ وَٱلۡفُلۡكِ ٱلَّتِي تَجۡرِي فِي ٱلۡبَحۡرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٖ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٖ وَتَصۡرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلۡمُسَخَّرِ بَيۡنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ١٦٤

165. And of the mankind who[p] *yattakhetho*[285] ([*he*] *takes and presumes*) of lesser[286] than/without Allah compeers; they[z]

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ

279 The word "طَوّفَ" has *two distinct* meanings: (1) *iteratively circumambulate*, and (2) *fill-up the place*, as that of "الطوفان" which fills up the place to *overflowing*! See اللسان! However, the current rites, the *hurried* ambulation (*rapid movement*) is *between* the *Ssafa* and the *Marwa*, is called "*Sa'ey*." So, perhaps, and Allah knows best, this "*circumambulating*" is in the sense of *filling-up* in between the *Ssafa* and the *Marwa*, by their *group gatherings*!

280 The pronoun "*it*[w]" could refer to the *curse* or to *Hell*, *the punishment* for the curse, *all are feminine* in Arabic.

281 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!"

282 For lack of a better term I chose a "*she-moving-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

283 The word "سحاب," versus "غيم," is that the "سحاب هو ينسحب," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*! And it's *plural* of a "سحابة!" Whereas the "غيم" *appears stationary*! أنظر اللسان!

284 The word "*musakhkhar*" is a *singular objective noun*, with *no* English equivalent *per se*, as almost always for *objective* nouns! "*musakhkhar*" means: that which is driven!

285 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some thing* about what was taken! Thus, it is *not* just the mere *taking*!

286 The phrase "*lesser than*" *explicitly* states the obvious fact which "*instead of*" might hide, that whatever is taken is *lesser* than Allah! Therefore, why take that *lesser* entity for a compeer to Allah?

love them as love (*of*) Allah, while who[r] believed they[z] (*are*) harder love for Allah; and if[287] (*were to*) see who[r] *dhalamo*[288] (*they*[z] *wronged*) *edh* (*when*) they[z] see the torment, that the strength[w] together (*is*) for Allah, and that Allah (*is*) severe in the torment.	أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ١٦٥
166. *Edh* (*when*) disavowed who[r] *ettobe'o*[289] (*they*[z] *who had been closely- followed*) of whom[r] *ettaba'o* (*they*[z] *who closely-followed*), and saw they[z] the torment, and *taqatta'at* (*iteratively-severed-she*[y]) by them the means[290].	إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ١٦٦
167. And said who[r] *ettaba'o* (*they*[z] *who closely-followed*) had that for us another recurrence[w291] then we (*shall*) disavow [of] them as they[z] disavowed [of] us; like *tha'leka (afar-that-it)* [x] Allah shows them their works *hasara'ten*[w292] (*ardent contritions*)[w293] on them; and not they surely (*are*) exiting from The Fire[w].	وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ١٦٧
168. O, you the mankind: let-eat you[z] from what (*is*) in the land [w]-/Earth[w] (*as*) goodly legitimate, and let-not *tatta'be'o*[294] (*you*[z] *closely-follow*) the steps[w] of [the] Satan; verily he (*is*) for you[b] a foe[295] manifester.	يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ١٦٨
169. Verily only, [*he*] commands you[b] by the ill and the profanity[w296] and that you[z] say on Allah what not you[z] know.	إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ١٦٩
170. And if (*had been*) said for them: *ettab'eo* (*let-you*[z] *closely-follow*) what Allah (*had*) descended; said they [z]: rather *natta'be'o* ([*we*] *closely-follow*) what *alfayna* (*we commonly found*) on it[x] our fathers; even while albeit[297] their fathers not were cerebrating a thing, and nor *yahtadoona* (*he-they who find and accept the divine-guidance*).	وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ ۗ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ١٧٠
171. And a parable/example (*of*) whom[r] unbelieved they[z] (*is*) like a parable/example (*of*) whom[x] *yan'eqo* ([*he*] *squawks-/bawls*) by what not hears except an invocation/prayer and an afar-calling[298]: *ssommon*[299] (*deaf people*), *bokmon* (*born*	وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ

[287] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

[288] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger!*"

[289] See the *Lexicon* attached to this *Translation* for the *distinction* between "تبع"=[*he*] *followed* and "اتّبع"=[*he*] *closely-follow!*

290 The word "*means*" here means, and Allah knows best, the *bases* or *ways* of *motives* for *any conduct of relations.*

291 The word "*recurrence*[w]" here means *another chance!*

292 The word "حسرة" = "أشدّ النّدم," see التاج! Thus we *qualify* the word "*contrition*" by *ardent* to *intensify* contrition!

293 Ibid!

[294] See footnote 349 above regarding: "[*he*] *closely-followed!*"

[295] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!

296 The word used is "الفحشاء," = the noun of "فاحشة." See التاج! And "الفحشاء" = "*profanity*" or "*profaneness*" means: vulgar or irreverent say or action, i.e. the *excess* of *ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, (4) *homosexuality.*

[297] The construct "أولَو" is made up of *three distinct* components: (1) "الإستفهام الإستنكاري"= *disapprobatory interrogative*, (2) و "الحالية"=adverbial= "while," and (3) "لو"= *conditional* particle="albeit!" For (1) I chose "even" as an *intensive* to indicate something that is *unexpected.* For (2) "while" is *obvious!* For (3) "albeit" seems to me very appropriately self-explanatory!

[298] The words "دعاء" = calling for *the near-by*, and "نداء"= calling *the afar!* For lack of better words, I chose: "*invocation*" or "prayer" for "دعاء," and "*afar-calling*" for the "نداء!"

English	Arabic
dumb-mute people), *omyon* (*blind people*); so they[300] reason not.	صُمٌّۢ بُكۡمٌ عُمۡيٌ فَهُمۡ لَا يَعۡقِلُونَ ﴿١٧١﴾
172. O, you who[r] they[z] believed: let-eat you[z] of the goodies[w301] (*of*) what *razaqna* (*We provided/ allotted*) you[b] and let-thank you[z] Allah, *en*(*if*) you[c] were *eyyaho*[302](*indeed particularizing Him*) worship you[z].	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ وَٱشۡكُرُواْ لِلَّهِ إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ ﴿١٧٢﴾
173. Verily only, [*He*] forbade on you[b] the carrion[w] and the blood, and the swine's flesh [x] and what (*had been*) invoked by it[x] for other than Allah; so whomever [*he*] (*had been*) forced (*by necessity*), neither (*is*) a *baghen* (*selfish envier/-transgressor* [*he*]) nor a transgressor [*he*], then no sin (*is*) on him; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	إِنَّمَا حَرَّمَ عَلَيۡكُمُ ٱلۡمَيۡتَةَ وَٱلدَّمَ وَلَحۡمَ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيۡرِ ٱللَّهِۖ فَمَنِ ٱضۡطُرَّ غَيۡرَ بَاغٖ وَلَا عَادٖ فَلَآ إِثۡمَ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ﴿١٧٣﴾
174. Verily who[r] they[z] conceal what Allah (*had*) descended of the book, and they[z] purchase by it[x] a little price, those not eat they[z] in their bellies except the fire[w] and not speaks (*to*) them Allah The *Qeyamatey's*[w] (*Judgment's*) Day, and not *youzakkey*[303] ([*He*] *blessedly: exculpates/ befits/ suits*) them, and for them (*is*) a painful torment.	إِنَّ ٱلَّذِينَ يَكۡتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلۡكِتَٰبِ وَيَشۡتَرُونَ بِهِۦ ثَمَنٗا قَلِيلًا أُوْلَٰٓئِكَ مَا يَأۡكُلُونَ فِي بُطُونِهِمۡ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوۡمَ ٱلۡقِيَٰمَةِ وَلَا يُزَكِّيهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾
175. Those who[r] they[z] purchased the misguidance[w] by the divine-guidance[x] and the torment[x] by the forgiveness[w] so what *assbarahum*[304](*how patiently had become he-they*) on The Fire[w].	أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلضَّلَٰلَةَ بِٱلۡهُدَىٰ وَٱلۡعَذَابَ بِٱلۡمَغۡفِرَةِۚ فَمَآ أَصۡبَرَهُمۡ عَلَى ٱلنَّارِ ﴿١٧٥﴾
176. *Tha'leka (afar-that-it)* [x] (*is*) because that Allah *nazzala*[305] (*repetitively descended*) The Book by the right and verily who[r] they[z] differed in The Book surely (*are*) in an afar conflict.	ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلۡكِتَٰبَ بِٱلۡحَقِّۗ وَإِنَّ ٱلَّذِينَ ٱخۡتَلَفُواْ فِي ٱلۡكِتَٰبِ لَفِي شِقَاقِۭ بَعِيدٖ ﴿١٧٦﴾
177. Not the *berra* (*just and dutiful*) (*is*) that you[z] turn/diverge your[n] faces towards the *mashreqe* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*) [and,] but the *berra* (*is*): who[p] [*he*] believed by Allah, and The Day The Last, and the angels, and The Book, and the prophets, and *aa'ta* ([*he*] *gave/-accorded*) the possession[x] over his love (*of*) it[x]/Him[306] (*to*) the kin possessors, and the orphans, and the poor[307], and	۞ لَّيۡسَ ٱلۡبِرَّ أَن تُوَلُّواْ وُجُوهَكُمۡ قِبَلَ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ وَلَٰكِنَّ ٱلۡبِرَّ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَٱلۡمَلَٰٓئِكَةِ وَٱلۡكِتَٰبِ وَٱلنَّبِيِّـۧنَ وَءَاتَى ٱلۡمَالَ عَلَىٰ

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299 The words "صُمٌّ, بكمٌ, عُميٌ," *all* are *plural nouns* while their *closest English corresponding entities* all *are adjectives* and hence *no* plural for any *except to associate the respective word with a plural noun people*! Hence, this *transliteration*!

300 The analogy here is that calling on the *unbelievers* is like a *sheepherder* calling on his animals; the animals hear his voice *but perceive not the meaning of the words*. Implied here is *also* the fact that: some *near by* animals may hear but *responding* is another matter; however, others (*far away*) animals may *not* hear at all! In this analogy the *unbelievers* are likened to the animals, *slighting* them, and suggesting that their *reasoning is deficient*, like that of animals, i.e. they *cannot* take advantage of the good call for Islam. Hence, they are "*deaf, dumb, and blind*; *thus, they reason not.*"

301 The word "طيبات" = "goodies" = "goodies,[w]"= a *feminine gender* means any thing *delectable and legitimate*!

302 The word "إيّانا," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*!

303 The word "يزكّيهم" that's, and Allah is knowinger, [*He*] *exculpates*, *befits/suits* and *blesses*! See اللسان and التفاسير!

304 This is to imply, and Allah knows best, that how *bold* those people are on how insisting they were on deeds which surely lead them to Hell staying in it constantly. The word "أصبَرَ" is "فعل ماض جامد مبني للتعجب"=*aplastic* verb, i.e. cannot be conjugated, see إعراب القرآن لـ محمود صافي!

305 That is *piecemeal*, according to the situation at hand, completing it within about 23 years!

306 There is another *interpretive* reading of "*Him*" instead "*it*." The "*Him*" *implying Allah*, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

307 For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction! The word "*poor*" stands for the *singular* or the *plural*, although some time for the plural: "*poor-people*!"

the path's-son (*wayfarer*) and the requesters and in the necks[w308] and *aqama*[309] ([*he*] *upheld the prescribed obligations of*) the Prayer[w] and *aa'ta* ([*he*] *accorded and fulfilled the obligations of*) the *Zakata*[w310] (*prescribed portion of personal possessions*)[w] and the fulfillers by their covenant if they[z] covenanted, and the *ssa'bereena* (*people of patience*) in the *ba'asa'e*[w311] (*penury-tension*)[w] and the *dharra'e*[w312] (*distress due to adversity*) and at time of the *ba'ase*[313] (*intense: warfare/ torment/ fight*); those (*are*) who[r] *ssadaqo* (*they*[z] *had always-enforced-the-truth*), and those they (*are*) the *mottaqoona* (*they who reverentially guard against Allah's displeasure*).	حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَـٰهَدُوا۟ ۖ وَٱلصَّـٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَـٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾
178. O, you who[r] they[z] believed, (*had been*) written on you[b] the *qessasso* (*Lawful retribution*) in the murderees: the free by the free, and the slave by the slave, and the female by the female, so whomever [*he*] (*had been*) remitted for him[314] of his brother[315] a thing, then *etteba'on* (*close-following*) by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and *adda'on*[316] (*personally deliverying or performing one's full obligations*) to him by *ehsanen* (*rendering benevolence and ultimate beautiful and adorned deed/ say*); *tha'leka* (*afar-that-it*)[x] (*is*) a mitigation from your[n] Lord and a mercy[w]; so whoever [*he*] transgresses after *tha'leka*, surely for him (*is*) a painful torment.	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ۖ ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ ۚ فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَـٰنٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾
179. And for you[b] in the *qessa'sse* (*Lawful: retribution/ retaliation*) (*is*) a life[w317] O, the *albab's*[318] (*hearts/ intellects*)'s possessors, *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*)[319].	وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾
180. (*Had been*) written on you[b] if/when *hadhara*[320] (*attended at predetermined time and place*) the death *ahada* (*a lone/ any one*)	كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ

308 The Qur'anic expression "*for the neck*" means paying the needed *funds* for *freeing a slaved* person.

309 The word "أقامَ" = "*stood/ upheld/ sustained/ maintained*!"! But first what is the meaning of: "أقامَ"? "أقامَ" =:
"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "يقيمُونَ" means they: (1) *Maintain*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقامَ" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102)! Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only maintain and perform* it!

310 See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*!

311 The Arabic word "*ba'asa*" has several meanings: (1) tension due to peury (exteme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6)! See the *Lexicon* attached to this *Translation* for more elaboration on this!

312 The Arabic word "*Al-dharra*" means *distress out of adversity* and *people* who render support.

313 The Arabic word "*Al-Ba'a'se*" means: (1) warfare or (2) *intense* torment or (3) *mighty* fight.

314 The pronoun "him" here refers to the murderer.

315 The word "*brother*" here is *brother in Islam* who is really the *relative of the victim* (the murdered).

316 With respect the word "*addon*,"="أداء," it is to be noted that it means: *personally* performing (*one's obligations*), e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*! This is in *contrast* to "*waffa*"= "وفى" *paid the full obligations in any way*!

317 That is "saving" of life in the form of deterrence.

318 See the *Lexicon* attached to this Translation for The Qur'an's *characterizations* of "ذو الألباب"= the *albab's* possessors!

319 The word "تتقون"="*tataqoon*," based on the Arabic word "*waqa*," *linguistically* meaning: *took all the precautions to secure and protect* (any thing) *from any harm*. Hence, "*tattaqoon*" means: you "*reverentially guard against Allah's displeasure*" by *adhering to Allah's Criteria of prescription and proscription*. There is *no* English equivalent for "*taqwa*," i.e. *reverential guarding against Allah's displeasure*! See the Lexicon attached to this Translation for both "*tattaqoon*" and "*taqwa*!"

320 The word "حضر" means *currently existing* i.e. *being at hand* or *at immediate attendance* on the basis of an *already presumed knowledge of such an existence in terms of time and place*, such as a student who knows *when* and *where* to

English	Arabic
of you[b] *en* (*if*) [*he*] left *khayran* (*lawful: possessions/ desirables*) the will[w] (*is*) for both the begetters (*parents*) and the closest-kins by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*), an (*absolute*)-right[321] on the *muttaqeena* (*reverential guarders against Allah's displeasure*).	ٱلۡمَوۡتُ إِن تَرَكَ خَيۡرًا ٱلۡوَصِيَّةُ لِلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَ بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى ٱلۡمُتَّقِينَ ١٨٠
181. So whoever [*he*] substituted it[x] after what [*he*] heard it[x] then verily only its[x] sin (*is*) on whom[r] they[z] substitute it[x]; verily Allah (*is*) *Sa'meeon* (*Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer*), Omniscient.	فَمَنۢ بَدَّلَهُۥ بَعۡدَمَا سَمِعَهُۥ فَإِنَّمَآ إِثۡمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ١٨١
182. So whoever [*he*] feared/knew[322] of a bequeather *janafan* (*intentioinal unjust-swerving in the will*) or a sin then [*he*] reconciled among/between them, then no sin (*is*) on him; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	فَمَنۡ خَافَ مِن مُّوصٖ جَنَفًا أَوۡ إِثۡمٗا فَأَصۡلَحَ بَيۡنَهُمۡ فَلَآ إِثۡمَ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ١٨٢
183. O, you who[r] they[z] believed (*had been*) written on you[b] the fasting[x] as (*it[x] had been*) written on whom[r] of before you[b] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tattaqoona*[323] (*you[z] reverentially guard not to displease Allah*).	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ١٨٣
184. Days *ma'adoda'ten*[w] (*a few/ countables*)[w] so whoever of you[b] [was]: ill or on a travel, then a number[w324] of other days; and on whom[r] *youtteygo* ([*they[z]*] *endure/ with hardship fast*) it[x] a ransom[w] *tta'aamo*[x] (*wheat/ edible/ food-grains*) [x] (*to*) a poor; so whoever [*he*] volunteered *khayran* (*increased the ransome*[w]) so it[x] (*is*) *khayron* (*choicer/ superior/ worthier*) for him; and *en* (*if*) you[z] fast (*it[x] is*) *khayron* for you[b] if you[c] were knowing.	أَيَّامٗا مَّعۡدُودَٰتٖۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ فَمَن تَطَوَّعَ خَيۡرٗا فَهُوَ خَيۡرٞ لَّهُۥۚ وَأَن تَصُومُواْ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ١٨٤
185. Month (*of*) *Ramadhan*[x] which[x] (*is*) in it[x] (*had been*) descended The Qur'an, a divine-guidance[x] for the mankind, and evidences-she[ym] of the divine-guidance[x] and the Criterion[325]; so whoever of you[b] witnessed (*lived/ coexisted*) the month[x] so let fast it[x] [*he*]; and whoever [*he*] [was]: ill or on a travel, then a number[w] of other days; Allah wants by you[b] the ease and not wants [*H*] by you[b] the *usra* (*hardship/ difficulty*); and to complete the *eddata*[w] (*prescribed-period*) [w] and to *toka-bbero*[326] (*to say: Allaho Akbar*) Allah over what [*He*] divinely-guided you[b] and *la'alla* (*craving currently unavailable deed that/ perhaps*) you[b] thank you[z].	شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُۖ وَمَن كَانَ مَرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ وَلِتُكۡمِلُواْ ٱلۡعِدَّةَ وَلِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡ وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٨٥
186. And if asked you[g] My *eba'de* (*worshippers/ submitters-/ slaves*) *a'nney*[327] (*about Me*), so verily I am near; [*I*] answer	وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌۖ

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attend his class! In the case of "*death*" although *no one* knows "*where*" or "*when*" nevertheless, such *potential existence* could *materialize any time and any where* and "*death*" *knows when* and *where to be present*!

321 The Arabic text says: "**حقاً**," not "**حق**," i.e. the word "**حقاً**,"= absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See **إعراب القرآن، لمحمود صافي**!

322 The word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply! See **اللسان**!

323 See the *Lexicon* attached to this *Translation* for both "*tattaqoona*" and "*taqwa*!"

324 That is equal to the number of days *not* fasted.

325 The word "Criterion" means a *distinctive Law*, i.e. the Law that separate right from wrong, such as that which was give to *Mosa* (*Moses*), peace [be] upon him, and The Qur'an The Supreme, revealed to Mohammad (SAWS), both are considered to be the "Criteria."

326 The word "*tokabbero*"= "**تكبروا**," that is to say: "**الله أكبر**"= *Allaho Akbar*= *Allah is bigger*, i.e. *Allah is bigger than anything else*, and/or Allah is *antecedent to/predates every* thing! Such expression *should be said on the days of Eid= Festivity*!

327 See the *Lexicon* attached to this *Translation* regarding "**عن**!"

the prayer's/invoker's prayer[w]/invocation[w] if [*he*] prayed-for/invoked [*Me*]; so let *yestajeebo*[328] (*they*[z] *compliantly-answer*) for Me and let believe they[z] by Me, *la'alla* (*craving currently unavailable deed that, perhaps*) they, *yarshodoona*[329] (*they exercise maturity-discernment and adherence to what is right*).	أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾
187. (*Had been*) legitimized for you[b] night (*of*) the fasting the *rafatho*[330] (*sexual intercourse, talk about sex, intimacies leading to sex*) to your[n] women; they[y] (*are*) *lebason*[x331] (*reposefulness/-spouse/chasteness*) for you[b] and you[f] (*are*) *lebason* for them[y]; Allah knew surely you[b] were *takhtanona*[332] (*committing perfidy to*) your[n] selves[w]; so [*He*] relented on you[b] and [*He*] pardoned *a'n* (*regarding*)[333] you[b]; hence, now *ba'shero*[334] (*let-you*[z]*: mutually touch their bare-skin, engage in sexual intimacy*[x] *or its*[x] *foreplay*) them[y] and *ebtagho*[335] (*let-earnestly quest you*[z]) what Allah wrote for you[b]; and let-eat you[z] and let-drink you[z] until manifests for you[b] the white thread from the black thread of [the] dawn; afterwards let-conclude you[z] the fasting to the night, and let not *toba'shero* them[y] while you[f] (*are*) anchorites[336] in the mosques; *telka*[w] (*she-that-afar-it / those*)[w] (*are*) Allah's limits[w]; so let-not near it[w] you[z]; like *tha'leka* (*afar-that-it*)[x] Allah manifests His *Aya'te*[w] (*messages*) for the mankind *la'alla* (*craving currently unavailable deed that, perhaps*) they, *yattaqoona* (*they reverently guard not to displease Allah*).	أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَٱلْـَٔـٰنَ بَـٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ وَلَا تُبَـٰشِرُوهُنَّ وَأَنتُمْ عَـٰكِفُونَ فِى ٱلْمَسَـٰجِدِ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَـٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾
188. And let-not you[z] eat* your[n] possessions[w] among you[b] by the falsehood[x] and (*let-not*) *todlo* (*you*[z] *utter/articulate*) by it[w] to the rulers to you[z] eat *fa'reeqan* (*band/portion*) of the mankind's possessions by the sin, while you[f] know.	وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَـٰطِلِ وَتُدْلُوا۟ بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا۟ فَرِيقًا مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾
189. Ask you[g] they[z] *a'n* (*regarding*) the new-moons[w]; let-say [*you*[s]]: it[w] (*all are*) appointments for the mankind and the *Hajj* (*pilgrimage*); and not the *berro* (*that which is just and dutiful*)	۞ يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ ۖ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ ۗ وَلَيْسَ ٱلْبِرُّ

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328 The word "يستجيب" is rooted in "استجاب," meaning: *favorably/compliantly responded*, *not* just responded! See الهادي!

329 See the *Lexicon* attached to this *Translation* for the word الرشد!

330 The word "رفث" means: (1) *sexual intercourse, talk about it*, (2) *vulgarity leading to it*, (3) filth.

331 The word "لباس" has *myriads* of *linguistic* as well as *figurative* meanings! *Any* and *perhaps most if not all* of them could apply in this locution: "they[y] are a *lebason* (*spouse*, *reposefulness*, *chasteness*, *usufruct*, *gratification*) for you[n] and you[f] (*are*) *lebason* for them![y]" As *lebason linguistically*, means: (1) inner-clothing (i.e. the *under-wear* that *comes in direct contact with a bare-skin*, (2) dressing of the pudenda, (3) protective dress, *vis-à-vis* heat/cold; (4) wear, *figuratively*, means: (5) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision! (6) Spouse, (7) reposefulness, chasteness (8) usufruct, (9) gratification, (10) sweeping: (a) fear or (b) hunger/indigence, or (c) *taqwa* (*personal reverential guarding against Allah's displeasure*)! See اللسان and البصائر!

332 The word "*takhtanoona*," "*you commit perfidy*" for the Arabic word "يختانون" is meant to show that "يختانون" is *different* than "يخونون," as "يخونون, is simple "cheating;" but "يختانون" is much *stronger*, as it means *cheating on some thing one is entrusted to guard*! I know of *no* English word for "يختانون" *per se*!

333 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

334 The word "باشر"= "لامَس من غير حاجز" has many meanings, among them: (1) *mutually touched the bare-skin without* any barrier; and (2) "لامَس"="باشر" the *man's bare body touched the bare body of the female*; and (3) "لامَس"="باشر" means commenced performing a specific function! And so "الملامسة"="المباشرة" is a *figurative* speech or *metonymy* for *intimate sexual relation*!

335 The word "إبتغوا" is based on the word "طلب حثيثا"="إبتغى" meaning: *earnestly-quested*!

336 The word "anchorites"= "عاكفون" in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study of Allah's commands.

* Here "eat" means legitimize/make legitimate! أكل مال الغير =اجتـــازه لنفســـه=ate other's funds legitimized other's funds for own self!

(*is*) by that *ta'ato* (*you*[z]: *come-to/ self-bring*) the houses from its[w] backs; [and,] but the *berra*[337] (=*berro*) (*is*) who[p] [*he*] *ettaqa*, (*he had reverentially guarded not to displease Allah*); and *aa'to* (*let-you*[z] *come to/ self-bring*) the houses from its[w] (*front*) doors; and *ettaqo* (*let-you*[z] *reverentially guard not to displease*) Allah, *la'alla* (*craving currently unavailable deed that/ perhaps*) you[b] prosper.	بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَـٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾
190. And let-mutually fight you[z] in Allah's path whom[r] they[z] mutually fight you[z]; and let-not transgress you[z]; verily, Allah likes not the transgressors.	وَقَـٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَـٰتِلُونَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾
191. And let-kill them you[z] whence *tha'qeftomohum*[338] (*grabbed them you*[z]); and let-exit them you[z] from whence they[z] (*had*) exited you[b]; and the *fitna'to*[w339] (*unbelief/ sinful/ immoral/ unpraised deed/ say*) [w] (*is*) harder than the killing; and let-not you[z] mutually fight them at The Sacred[x] [The] Mosque[x] until they[z] mutually fight you[b] in it[x]; so *en* (*if*) they[z] mutually fought you[b] then you[z] kill them; like *tha'leka (afar-that-it)* [x] (*is*) the unbelievers' requital.	وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ ۚ وَلَا تُقَـٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَـٰتِلُوكُمْ فِيهِ ۖ فَإِن قَـٰتَلُوكُمْ فَٱقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَآءُ ٱلْكَـٰفِرِينَ ﴿١٩١﴾
192. Then *en* (*if*) desisted they[z] so verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*multitudinous mercy Giver*).	فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾
193. And let-mutually fight them you[z] until/ so-that not (*there*) be a *fitnaton*[w] (*unbelief/ engaging in sinful/ immoral/ unpraised deed/ say*)[w] and the religion be for Allah; so *en* (*if*) desisted they[z] then no aggression except on the *dha'lemeena*[340] (*injustice-doers*).	وَقَـٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ ۖ فَإِنِ ٱنتَهَوْا۟ فَلَا عُدْوَٰنَ إِلَّا عَلَى ٱلظَّـٰلِمِينَ ﴿١٩٣﴾
194. The month [the] sacred by the month [the] sacred, and the (*divine*) proscriptions[w341] (*are*) *Qessasson* (*Lawful: retribution/ retaliation for equality*); so whoever aggressed [*he*] on you[b] so let-aggress you[z] on him by like what aggressed [*he*] on you[b]; and *ettaqo* (*let you*[z] *reverentially guard not to displease*) Allah; and let-know you[z] that Allah (*is*) with the *mut'taqeena* (*reverential guarders against Allah's displeasure*).	ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ وَٱلْحُرُمَـٰتُ قِصَاصٌ ۚ فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُوا۟ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٩٤﴾
195. And let-expend you[z] in Allah's path; and let-not cast you[z] by your[n] hands[w] to the *tahloka'te*[w342] (*any thing that*	وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟

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[337] *Al-berra* / *Al-berro* are same, only the Arabic grammar makes the difference in the nunnation.

[338] The word "ثقفتموهم" rooted in "ثقف" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "صادف"، "ظفر به"، "أدركه ببصره لحدة في النظر" respectively! See اللسان and البصائر! I chose "*grabbed*" as it obviously *includes* "met" and "sighted" as you cannot *grab* without "*sighting*" and "*meeting*!"

[339] The word "*fitnah*" has several meanings, among them: (1) unbelief; (2) temptation; (3) misfortune; (4) discord; (5) sedition; (6) trial; (7) punishment; (8) civil strife; (9) seduction from the truth; (10) tumult. According to Ibn Abbas, the word "*fetnah*" means unbelief.

[340] The word ظالم" in "ظالمون"= "فاعل الظلم" = "the injustice-doer," as "الظلم" = "injustice!"

[341] The word "الحرمات" = "the divine proscriptions!" See اللسان و القرطبي!

[342] The word "*the-tahlokah*"="التهلكة" has *no* English equivalent *per se*, as it means: *any thing* that can be considered as "*causing or leading to perdition*!" However, many people tend to *emphasize and almost stop* at the *apparent linguistic meaning* of this great *Ayah*, in the sense of urging people *not* to cast their *power* = "أيد" to their own *perdition*! For example: jumping from *unreasonable height*, *not praying*, *engaging in an ill-treatment of the parent*, etc! Such understanding, although *not* far-fetched, *in fact* such *Ayah* falls *mostly* in the *category of urging people to expend in the cause of Allah*, "in the way of Allah!"= "*Jehad*"="الجهاد!" The whole expression: "and let not cast you[z] by your[n] hands[w] to the-*tahlokah* (*any thing that causes or leads to perdition*" means do *not* cause damage to your selves by your own power ("*your*[n] *hands*") *through abstaining from expending in the cause of Allah* (i.e. the *Jehad*) or (*withdrawing* from a *Jehad* in progress). Such an *abstention* or a *withdrawal* really *tantamounts* to "*the-tahlokah*;" thus, it is *self-damaging* and *leading to self- perdition*!

causes/ leads to perdition)[w]; and *ahseno* (*let-[you*[c]*] render meritorious deeds*); truly Allah loves the benefactors.	بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ وَأَحْسِنُوٓا۟ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٩٥﴾
196. And let-conclude you[z] the *Hajja* (*greater*[343] *pilgrimage*) and the *Umrata*[w344] (*the lesser pilgrimage*) [w] for Allah; so *en* (*if*) (*had been*) constrained you[c] then whatever *istaysara* (*is easily-availed*) of the *had'ye* (*sacrificial animals*)[x]; and let-not shave you[z] your[n] heads until the offering[x] reaches[345] its[x] place (*of sacrifice*); then whoever of you[b] [was]: ill or by him an annoyance of his head, then a ransom[w] of a fasting[x] or a charity[w] or *nosoken*[346] (*worship-commands/ especially concerning Hajj, i.e. pilgrimage to Mecca, e.g.: offering*)[x]; then if felt-secured you[c] then whoever [*he*] delighted (*himself*) by the *Umrat'e*[w] to the *Hajja*[x] then whatever *istaysar* of the *had'ye*[x]; then whoever [*he*] found not then fasting[x] three days in the *Hajje*[x] and seven if/when returned (*home*) you[c]; *telka*[w] (*she-that-afar-it*[w] */ those*[w]) (*are*) ten complete (*days*); *tha'leka (afar-that-it)*[x] (*is*) for whom[p] [*he*] was not his family vicinages (*of*) The Mosque[x] [The] Sacred[x] and *ettaqo* (*let you*[z] *reverently guard not to displease*) Allah, and let-know you[z] that Allah (*is*) hard (*in*) the punishment.	وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٩٦﴾
197. The *Hajjo*[x] (*pilgrimage*)[x] (*are*) *ash'huron*[x347] (*months*)[x] *ma'alo-ma'ton*[w] (*already: countables/ known*)[w]; so whoever [*he*] fore-ordained in them[y] the *Hajja*, then neither *rafatha*[348] (*sexual intercourse/ talk about intercourse/ action leading to it*), nor *fosooqa*[349] (*rebellion vis-à-vis Allah's command*), nor a disputation in the *Hajje* (*pilgrimage*); and what you[z] do of *khayren*[x] (*lawful: goodness/ desirables*) Allah knows it[x]; and let-cater you[z] (*your selves*); so verily *khayra* (*choicer/ superior-/ worthier*) (*of*) the *za'de* (*traveler's stock of provision*) (*is*) the *taqwa*[w] (*having sufficient za'de for the Hajj*)[w] and *ettago'ne*[350] (*let reverently guard you*[z] *against My displeasure*), O possessors (*of*) the *alba'be*[351] (*hearts-intellects*).	ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ وَٱتَّقُونِ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾
198. Not on you[b] a *jonahon*[352] (*sin*) that *tabtagho*[353] (*you*[z] *earnestly-quest*) munificence[354] from your[n] Lord; so if/when *afadhtom*[355] (*you*[c] *group-rushed*) from *Arafa'te*[w] then let-remember you[z]	لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ فَإِذَآ أَفَضْتُم مِّنْ

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343 The greater *Hajj* means the *full Hajj* at a *specified dates, times, and being* in the right *places* doing all the *prescribed* rituals.

344 The lesser *Hajj* or the *Umrah* means going to Makkah *any time*, visiting the Sacred Mosque, circumambulating around the Ka'abah, and making the *Sa'ey* (*walking hurriedly*) between the two mounts of *As-Safa* and *Al-Marwa* and performing the other prescribed rituals.

345 Means slaughtered for the intended purpose of a sacrifice.

346 The word *Nosoken* (*any worship relating to the pillegramage, such as gift a person gives the needy or the poor intending by it Allah's name*) See الراغب!.

347 *ash'huron*=أشهر=plural of *paucity*, versus *sho'hooron*=شهور= plural of *multiplicity*, implying *limited/ small number*!

348 See the *Lexicon* attached to this *Translation* for the full meaning of this word.

349 See the *Lexicon* attached to this *Translation* for an elaboration on this *important* word, *fasooeen* =“الفاسقون!”

350 The letter “ن” in “فاتّقون,” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستَغني عنها” which *precedes the speaker's pronoun* “ي!” The speaker's pronoun “ي” in “فاتّقون” is *omitted*, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

351 See the *Lexicon* attached to this Translation for The Qur'an's *characterizations* of "ذو الألباب"= the *albab's* possessors!

352 See the *Lexicon* attached to this *Translation* for the meaning of the word “جناح” figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no “جناح”= no sin!

353 The word “إبتغى”= “طلب حثيثا” meaning: *earnestly-quested*!

354 By trading with one another for example!

355 The word “أفيضوا” comes from “الإفاضة” which means a *crowd of people rushing from one place to another*!

English	Arabic
Allah at [The] Monument[x] The Sacred[x]; and let-remember Him you[z] as [He] divinely-guided you[b] while *en* (*albeit*) you[c] were before it[x356] surely of the strayers.	عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ ١٩٨
199. Afterwards *afeedho* (*let-group-rush you[z]*) from whence *afadha* (*group-rushed*) the mankind; and *istaghfero*[357] (*let-seek you[z] forgiveness*) (*from*) Allah; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١٩٩
200. Then if/when *qadhaytom* (*finished you[c]*) your[n] *manasik* (*Hajj, i.e. pilgrimage/rituals*) then let-remember you[z] Allah as your[n] remembrance (*of*) your[n] fathers or harder a remembrance; so of the mankind who[p] [*he*] says: (*O*), our Lord *aa'tena* (*let-accord/give us* [*You*[s]]) in the world[w] and not for him in the Hereafter[w] of a *khala'qen*[358] (*good:portion/lot*).	فَإِذَا قَضَيْتُم مَّنَٰسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ ٱلنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ٢٠٠
201. And of them who[p] [*he*] says: *O*, our Lord *aa'tena* (*let-accord-/give us* [*You*[s]]) in the world[w] *hasanatan*[w] (*meritorious-deed*) [w] and in the Hereafter[w] *hasanatan*[w]; and let-[*You*[s]] preclude us (*from*) the Fire's[w] torment.	وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ٢٠١
202. Those, for them (*is*) a lot of what earned they[z]; and Allah (*is*) swift (*in*) the reckoning.	أُو۟لَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ٢٠٢
203. And let-remember you[z] Allah in days[x] *ma'adoda'ten*[w] (*i.e. those that are: numbered/known*)[w]; so whoever hastened [*he*] in two days then no sin (*is*) on him, and whoever delayed [*he*] then no sin (*is*) on him, for whom[p] *ettaqa*[359] (*he had reverentially guarded not to displease Allah*); and *ettaqo* (*let you[z] reverently guard not to displease*) Allah; and let-know you[z] verily you[b] (*are*) to Him (*to be*) thronged.	۞ وَٱذْكُرُوا۟ ٱللَّهَ فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ لِمَنِ ٱتَّقَىٰ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ٢٠٣
204. And of the mankind who[p] marvels you[g] his say in the life[w] (*of*) the world[w] and [*he*] (*cites*) Allah (*to*) witness on what (*is*) in his heart, while he (*is*) *aladdo* (*fiercest/most-contentious of*) the *khessa'me* (*disputants/adversaries*).	وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ وَهُوَ أَلَدُّ ٱلْخِصَامِ ٢٠٤
205. And when[360] *tawalla*[361] (*he: turned away/possessed leadership*), [*he*] endeavored[362] in the land[w]/Earth[w] to corrupt in it[w] and perishes [*he*] the *hartha*[363] (*tillage/lot/faith*) and the offspring[364]; and Allah likes not the corruption.	وَإِذَا تَوَلَّىٰ سَعَىٰ فِى ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ٢٠٥

356 The pronoun "it[x]" here refers to the *aright-guidance*= "**الهدى**" or "*The Qur'an*" the *coming of Prophet Mohammad* (SAWS), all of which are *masculine*; hence the reference is in the *masculine* form, *it*[x]!

357 The word "**استغفروا**"="**اطلبوا الغفران**"="*let-seek forgiveness* [*you*[z]]!" In English there is *no seemly way* to say: "**استغفروا**" *per se*! So I settled for saying: "*let-seek forgiveness* [*you*[z]]!"

358 The word "**خَلاق**" has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it! See **الهادي**!

359 That is during and after the *Hajj*, the person must continue to do the *prescribed* and *avoid the proscribed* duties.

360 The particle "**إذا**" is a *future adverbial conditional* article hence it is "if" not "when," which = "**إذ**"!

361 The word "*tawalla'* has several meanings, among them: (1) Took charge of the leadership; (2) supported or *backed one party or the other*; (3) was partial to; (4) *left one group to another*; (5) *retreated*; (6) stuck to some thing.

362 See the *Lexicon* attached to this *Translation* regarding this "**سعى**," denoting *agility and vigor of gait*!

363 The Arabic word "*harth*" has many meanings: (1) tillage, the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.

364 The Arabic word "*nasl*" means: (1) the *son* or *daughter*; (2) the offspring; (3) *birth* or *place of birth*. However, the Arabic *proverbial* phrase: "the *harth* and the *nasl*" is an Arabic tongue expression = a *metonymy* (figure of

206. And if[365] (*had been*) said for him: *ettaqey* (*let- reverently-guard* [*you*[s]] *not to displease*) Allah, took-she[y] him the prestige[w366] by the sin; so his sufficiency[367] (*is*) Hell[w] and surely wretched the *meha'do* (*bed/ resting-place/ cradle/ fixed expanse*).	وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ ۚ فَحَسْبُهُۥ جَهَنَّمُ ۚ وَلَبِئْسَ ٱلْمِهَادُ ﴿٢٠٦﴾
207. And of the mankind who[p] [*he*] sells[368] himself[w] *ebtegha'a* (*in an earnest-quest of*) Allah's gratification[w] and Allah (*is*) *Ra'oofon*[369] (*iteratively Forbearer/ Clement*) by the *eba'de* (*worshippers/ submitters/ slaves*).	وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٢٠٧﴾
208. O, you who[r] believed they[z] let-enter you[z] in the *sel'me* (*peace/ Islam*) *ka'fatan*[370] (*altogether*[w]); and let-not *tatta'be'o*[371] (*closely-follow you*[z]) steps[w] of the Satan; verily he (*is*) for you[b] a foe[372] manifester.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾
209. Then *en* (*if*) slipped you[c] from after what came-she[y] (*to*) you[b] the evidences-she[y] then let-know you[z] that Allah (*is*) Mighty, *Hakeemon*[373] (*infinite hekmah*[374] *Possessor*).	فَإِن زَلَلْتُم مِّنۢ بَعْدِ مَا جَآءَتْكُمُ ٱلْبَيِّنَٰتُ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾
210. Do they[z] wait[375] except that *ya'ateya* (*comes to/ betides*) them Allah in shadows of [the] clouds, and the angels, and the matter (*had been*) judged/finished; and to Allah (*are to be*) returned the matters.	هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٢١٠﴾
211. Let-ask [*you*[s]] Israel's sons how-many[376] *aa'tayna* (*We accorded/ gave*) them of an *Aya'ten*[w] (*message/ sign/ proof*) evident[w] and whoever [*he*] substitutes[377] Allah's boon[w] from after came-she[y] (*to*) him, verily Allah (*is*) hard-/severe (*in*) the punishment.	سَلْ بَنِىٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ ۗ وَمَن يُبَدِّلْ نِعْمَةَ ٱللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢١١﴾
212. (*Had been*) adorned for whom[r] unbelieved they[z] the life[w] (*of*) the world[w]; and they[z] scoff of whom[r] they[z] believed; and who[r] *ettaqaw* (*they had reverentially guarded not to displease Allah*) (*are*) above them The *Qeyamatey's*[w] (*Judgment's*) Day; and Allah *yarzogo* (*provides/ allots*) whom[p] [*He*] wills by	زُيِّنَ لِلَّذِينَ كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ ۘ وَٱلَّذِينَ ٱتَّقَوْا۟ فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَٱللَّهُ

speech) for *women and children*. Thus in the above *Ayah*, and Allah knows best, the retreater hasten to destroys the women and the children!

365 See the *Lexicon* attached to this *Translation* regarding "when" versus "if!'

366 The word "العزّة" = "prestige," in the sense of lordliness as: *possessing power and authority over others*!

367 The word "حسب في حسبه!" = "مُحسبك لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر" Thus, "المصدر" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*! See التاج!

368 The Arabic words: (a) "إشترى" and (b) "شرى," (c) "يشتري" rooted in "إشترى," as in this *Ayah*, occur time and again in *The Qur'an*. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) "إشترى" means *purchased* and (b) "شرى" means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this *Ayah* the *rule* holds well.

369 The word "رؤوف" of "الرأفة" which is more *intensive* than "الرحمة," as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرأفة" is *in addition* to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرأفة" is a *protective*-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

370 The word "كافة" in *this* case means "الجميع و الإحاطة"= altogether, *including*, *all* members of the class or group under consideration! See التاج لكلمة كافة! "كافّة" also= is the *intensive* form of كافّ=جامع see اللسان!

371 See footnote 343 above regarding "*closely follow*!"

372 The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!

373 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

374 See the *Lexicon* attached to this *Translation* for "*hekma*!"

375 The word "ينظرون" means "ينتظرون," see اللسان and القرطبي!

376 The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"

377 That is *alters* Allah's *messages*, as such messages are *boons*, of *prescriptions and proscriptions*!

other than a count.	يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾
213. The mankind [were] *Ummatan*[w] (*a community*)[w] one-she[y]; then Allah missioned[378] the prophets[x], *mubashshereena*[379] (*iterative tellers of pleasing tidings*) and warners[x]; and [*He*] descended with them the book[x] by the right[x] for ruling among the mankind in what they[z] differed in him/it[x380]; and not differed in him/it[x] except whom[r] *oto* (*they*[z] *had been accorded/allotted*) it[x] of after what came-she[y] (*to*) them the evidences[w] *baghyan* (*envy/selfish: excessiveness/transgression*) among them; so divinely-guided Allah whom[r] they[z] believed for what they[z] differed in it[x] of the right[x] by His leave; and Allah divinely-guides whom[p] [*He*] wills to a *Sseratten* (*road/way*) straight.	كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾
214. Or reckoned you[c] that enter you[z] the Paradise[w] while *lamma*[381] (*not yet*) *ya'atee* (*comes to/betides*) you[b] a parable[x]/-example[x] (*of*) whom[r] they[z] ceded of before you[b]; touched-she[y]/betided-she[y] them the *ba'asa'e*[w] (*penury-tension*)[w] and the *dharra'e*[w] (*distress due to adversity*) and they[z] (*had been*) quaked, until the messenger says and who[r] they[z] believed with him: when (*is*) Allah's succor; indeed, surely Allah's succor (*is*) near.	أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ﴿٢١٤﴾
215. Ask you[g] they[z] what (*should*) they[z] expend; let-say [*you*[s]]: what expended you[c] of *khayren* (*lawful: possession/-desirable*), then for both the begetters (*parents*) and the nearest (*of*) kin and the orphans and the poor[382] and son (*of*) the path[x] (*the wayfarer*[x]); and what you[z] do of *khayren*[x] (*goodness/worthiness/desiables*) so verily Allah by it[x] (*is*) Omniscient.	يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢١٥﴾
216. (*Had been*) written[383] on you[b] the fighting[x] while it[x] (*is*) a dislike[384] for you[b]; and *asa* (*craving a deed beyond one's means/may*) that you[z] dislike a thing[x] while it[x] (*is*) *khayron* (*choicer-/superior/worthier*) for you[b]; and *asa* that you[z] like a thing[x] while it[x] (*is*) an evil for you[b]; and Allah knows while you[f] not know.	كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾
217. Ask you[g] they[z] *a'n*[385] (*regarding*) The Month[x] The Sacred[x] (*is*) fighting in it[x]; let-say [*you*[s]]: fighting in it[x] (*is*) big[386];	يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ

[378] The word "بعث" carries several meanings, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*!

[379] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشّر\ يُبَشّر\مُبَشّر!!

[380] The pronoun "هـ" in "فيه" refers to "*the book*,[x] i.e. *The Qur'an*,[x]" or the *Prophet* (SAWS) or *Isa* (*Jesus*), peace be on him! See الدّر المصون، لـ احمد الحلبي!

[381] The particle "لمّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! It also could mean a particle of exception, i.e.: "*but*!" See مغني اللبيب and القرطبي

[382] For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction! The word "*poor*" stands for the *singular* or the *plural*, although some time for the plural: "*poor-people*!"

[383] The word "*written*," constructed in the passive past participle of write, means (among other things) ordained, prescribed, decreed.

[384] See the *Lexicon* attached to this *Translation* for the *distinction* between "كُرْه," *dhammah* on the "ك," as in this *Ayah*, and "كَرهاً," *fat'ha* on the "ك," as in (S3:83), and "إكراه," as in (S2:256)!

[385] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن!

[386] The word "big" here means, among other things, *deemed abominable*, *as it should not happen*, because it is a "sacred month!" But what is "*bigger*," in the *same sense*, than that *is* what the rest of this *Ayah* state!

English	Arabic
and a repelling *a'n* (*off*) Allah's path and an unbelief by Him[387] and The Mosque^{x} The Sacred^{x} and exiting (*banishing*) its^{x} folk from it^{x} (*are*) bigger *enda* (*by Rule of*) Allah; and the *fetnato*^{w}[388] (*unbelief/engaging in sinful/immoral-/unpraised deed/say*) ^{w} (*is*) bigger than the killing; and not cease they^{z} mutually fighting you^{b} until *yarrodokom*[389] (*they^{z} forthwith-return you^{b}*) *a'n*[390] your^{n} religion, *en* (*if*) could they^{z}; and whoever [*he*] renegades/-reneges of you^{b} *a'n*[391] his religion then dies [*he*] while he (*is*) a unbeliever, then those miscarried^{w} (*are*) their works^{w} in the world^{w} and the Hereafter^{w}; and those (*are*) The Fire's^{w} companions; they (*are*) in it^{w} immortals.	ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ وَلَا يَزَالُونَ يُقَـٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَـٰعُوا۟ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَـٰٓئِكَ حَبِطَتْ أَعْمَـٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَأُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢١٧﴾
218. Verily, who^{r} believed they^{z} and who^{r} emigrated they^{z} and *jahado*[392] (*they earnestly exerted their utmost mental, physical and possessional efforts fighting in Allah's cause*) in Allah's path, those *yarjona*[393] (*they^{z} hope for*) Allah's mercy^{w} and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative-mercy Giver*).	إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَـٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ أُو۟لَـٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾
219. Ask you^{g} they^{z} about[394] the *khamre*[395] (*alcoholic drink*) and the *mysere*[396] (*game of chance*); let-say [*you^{s}*]: in them both (*are*) a big[397] sin and benefits^{w} for the mankind; and sin (*of*) them both (*is*) bigger than benefit (*of*) them both; and ask you^{g} they^{z} what (*should*) they^{z} expend; let-say [*you^{s}*]: the surplus; like *tha'leka* (*afar-that-it*)^{x} Allah manifests for you^{b} the *Aya'te*^{w} (*messages*) *la'alla* (*craving currently unavailable deed that, perhaps*) you^{b} rethink you^{z}.	۞ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَـٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَـٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾
220. In the world^{w} and in the Hereafter^{w} and ask you^{g} they^{z} *a'n* (*regarding*)[398] the orphans; let-say [*you^{s}*]: reform for them (*is*) a *khayron* (*betterment/goodness*); and *en* (*if*) you^{z} mingle (*with*) them, then (*they are*) your^{n} brothers; and Allah knows the corrupter from the reformer; and if Allah willed, surely [*He*] (*could have*) *a'anata*[399] (*tribulated*) you^{b}; verily, Allah (*is*) Mighty, *Hakeemon*[400] (*infinite hekmah*[401] *Possessor*).	فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَـٰمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾
221. And let-not marry you^{z} the *mushreka'te* (*she-they who partner deities with Allah/she-polytheists*) until they^{y} believe;	وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَـٰتِ حَتَّىٰ يُؤْمِنَّ

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387 The pronoun "ه" in "به" refers to Allah, as Allah is the *closest* to it! However, some say it refers to the "السبيل," which I believe is a little if not *far* removed! See الدّرّ المصون، لـ احمد الحلبي!

388 In this sense, And Allah knows best, it also means: tumult or brawl.

389 The word "يردّوكم" is rooted in "ردّ" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "*And when (had been) greeted you^{z} by a greeting,^{w} then let-greet you^{z} by better than it^{w} or ruddo (forthwith-return it^{w}") you^{z}.* (S4: 86)!

390 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن!

391 Ibid!

392 The word "*Jahado*," *they earnestly mutually exerted utmost mental, physical and possessional efforts fighting in Allah's cause*! However, the word is the root for "*Jehad*," very *serious and most vital* among the terms and vocabulary in Islam. See the *Lexicon* attached to this *Translation* for a *good coverage* of the word, its *meanings* and *implications*.

393 That fearing His punishment but more that that earnestly questing His forgiveness and mercy!

394 See footnote 445 above regarding عن!

395 The word "*khamr*" means *any drink* that makes the *drinker* a *drunken* one.

396 The word "*myser*" means any *chance-game* practiced in any way shape or form.

397 That is considerable!

398 See footnote 445 above regarding "عن!"

399 That is would have caused to fall on you^{f} *hardship which is most difficult for you^{f} to handle* i.e. your^{n} tribulation!

400 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

401 See the *Lexicon* attached to this *Translation* for "*hekma*!"

and surely a slave-maid she-believer (*is*) *khayron* (*choicer-/superior/worthier*) than a *mushreka'ten* (*she who partner deities with Allah/she-polytheists*), albeit charmed-she[y] you[b]; and let-not you[z] wed[402] (*your[n] women to*) the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) until they[z] believe; and surely an *abdon*[403] (*a slave*) believer (*is*) *khayron* than a *mushreken* (*he-who partner deities with Allah-/he-polytheists*), albeit [*he*] charmed you[b]; those they[z] invite to The Fire[w]; and Allah invites to the Paradise[w] and the forgiveness[w] by His permission, and [*He*] manifests His *Aya'te*[w] (*messages/signs/proofs*) for the mankind, *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they[z].

وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟ ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُو۟لَـٰٓئِكَ يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ ۖ وَيُبَيِّنُ ءَايَـٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

222. And ask you[g] they[z] *a'n* (*regarding*) the menstruation[x]; let-say [*you*[s]]: it[x] (*is*) an annoyance; so let-separate/seclude you[z] (*your[n] selves from*) the women [in] (*i.e. during*) the menstruation[x] and let-not you[z] approach them[y] until *yattherna* (*they[y] perform ghusol, prescribed bathing*)); then, if *tattahharna* (*they[y] performed the ghusol*) then *aa'to* (*let-you[z]: come onto/have intercourse with*) them[y] from whence Allah commanded you[b]; verily Allah loves the *tawwabeena* (*iterative repentants*) and [*He*] loves the *mutattahereena* (*performers of wodho'a, prescribed cleansing or ghusol, prescribed bathing*).

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾

223. Your[n] women (=*wives*) (*are*) *harthon* (*tillage*) for you[b]; so *aa'to* (*let-you[z] come onto/have intercourse with*) your[n] *harhta*[404] wherefrom[405] willed you[c]; and let-proffer[406] you[z] for your[n] selves[w]; and *ettaqo* (*let reverentially guard you[z] not to displease*) Allah and let-know you[z] that you[b] (*are*) His meeters; and *bashsher*[407] (*let-tell you[s] pleasant tidings*) the believers.

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا۟ لِأَنفُسِكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَـٰقُوهُ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾

224. And let-not make you[z] Allah an obstacle[w408] for your[n] *ayma'ne* (*oaths*); that: *tabarro* (*you[z] be dutiful*)[409] and *tattaqo*

وَلَا تَجْعَلُوا۟ ٱللَّهَ عُرْضَةً لِّأَيْمَـٰنِكُمْ

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[402] The word "تُنكِحُوا" means let-you[z] wed them by *lineage* (paternal) or *kinship* (maternal) relationship! In other words, allow them to marry *your women*! So here *Allah's command* is that we should *not* allow that with respect to the *polytheists*!

[403] The word "*abdon*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah vis-à-vis* the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

[404] For *elegance*, and *eloquence*, *loftiness* and *terseness* of speech, the Arabic language is famous for its *figures of* speech, *metonymy* and other *speech adornments*! This is one example: "*Your women* (i.e. wives are) *tillage for you*[z]." Clearly "*tillage*" (=*wife*) means *land that has been tilled, cultivated and readied for production*! Thus, when you want to come into an *intimate* relation with your "*tillage*" so come to them however, whenever, whence you will *as long as it is in the place for* "*producing*" (i.e. *reproducing*) with proper/applicable *strength* and *manners*!

[405] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

[406] The word "قدموا" translated as "proffer you[z]," means (and Allah knows best) first try to *begin by the name of Allah* and *prepare* them for any eventual intimate desire (sexual relation) you plan. In the *Hadeeth* it is narrated that The Prophet (SAWS) said some thing to the effect: let not fall any of you on his wife like the way the beast does, but let there between you a "messenger!" He was asked: O, Messenger of Allah, what is the "messenger"? He said: a kiss and talk! (أخبارعلوم الدين جزء 2 ص 50.). However, this *Hadeeth* is disaffirmed= حديث منكر, because of its *Sanad* (chain of narration) but its *Mattin* (text) is correct! Better yet, in زاد المعاد for *Emam* Ibn al-Qayyem it is stated that The Prophet (SAWS) disallowed sexual intercourse with the wife *unless it is preceded by foreplay*, such as kissing and kissing of "the tongue" and soft talks and the like!

[407] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشّر\ يُبَشِّر\مُبَشِّر!!

[408] The Arabic word in the text is: "عرضه," obstacle, obstruction, barrier, block, hindrance, target, subject to, open to, or impediment. Thus, with respect to personal oaths, this great *Ayah* says, and Allah knows best: do *not* make your oaths a *pretext* for not doing *that which is better thing or act*. For example: if you were to make an oath *not* to visit or not be generous to your *immediate relative*, *or for that matter any Muslim brother*, and *subsequently* you happened to be in a position to have to *visit* or *be helpful and generous* to that relative (or Muslim brother),

(*you*[z] *reverentially guard not to displease Allah*) and reconcile you[z] among the mankind, and Allah (*is*) *Sameeon*[410] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), Omniscient.	أَن تَبَرُّواْ وَتَتَّقُواْ وَتُصۡلِحُواْ بَيۡنَ ٱلنَّاسِۚ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ٢٢٤
225. Not *you'aakhethokum*[411] (*retributively-punishes you*[b]) Allah by the frivolity in your[n] *ayma'ne* (*oaths*); [and,] but [*He*] *you'aakhethokum* by what earned-she[y] your[n] hearts[x]; and Allah (*is*) *Ghafooron* (*iterative Forgiver*), Forbearer.	لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغۡوِ فِيٓ أَيۡمَٰنِكُمۡ وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتۡ قُلُوبُكُمۡۗ وَٱللَّهُ غَفُورٌ حَلِيمٞ ٢٢٥
226. For whom[r] *yo'aloona* (*they*[z]: *vow-abstention regarding permissible and lovable acts, e.g.: wife's sexual relation*) of their women an awaiting four *ash'huren*[x412](*months*)[x]; then *en*(*if*) *fa'o*[413] (*they returned-to-the-better*) then verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	لِّلَّذِينَ يُؤۡلُونَ مِن نِّسَآئِهِمۡ تَرَبُّصُ أَرۡبَعَةِ أَشۡهُرٖۖ فَإِن فَآءُو فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٢٢٦
227. And *en* (*if*) resolved they[z] (*for*) the divorce, then verily Allah (*is*) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.	وَإِنۡ عَزَمُواْ ٱلطَّلَٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ٢٢٧
228. And the divorcees await[y] by their[y] selves three *guruoen*[414] (*menstrual-periods*); and not legitimizes [*The Right*] for them[y] to conceal they[y] what Allah (*had*) created in their[y] wombs, *en* (*if*) they[y] were[y] believing[y] by Allah and The Day The Last; and their[y] *bo'aolto* (*lords/owners/husbands*) (*are*) righter[415] by *raddey* (*forthwith-returning*)[416] them[y] (*back*) in *tha'leka* (*afar-that-it*)[x] *en* (*if*) wanted they[z] a reconciliation; and for them[y417] similar (*as that*) which[x] (*is*) on[418] them[y419] by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); and for the men above them[y] a rank[w]; and Allah (*is*) Mighty *Hakeemon*[420] (*infinite hekmah*[421] *Possessor*).	وَٱلۡمُطَلَّقَٰتُ يَتَرَبَّصۡنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٖۚ وَلَا يَحِلُّ لَهُنَّ أَن يَكۡتُمۡنَ مَا خَلَقَ ٱللَّهُ فِيٓ أَرۡحَامِهِنَّ إِن كُنَّ يُؤۡمِنَّ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنۡ أَرَادُوٓاْ إِصۡلَٰحٗاۚ وَلَهُنَّ مِثۡلُ ٱلَّذِي عَلَيۡهِنَّ بِٱلۡمَعۡرُوفِۚ وَلِلرِّجَالِ عَلَيۡهِنَّ دَرَجَةٞۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ٢٢٨
229. The divorce (*is*) twice[w]; so either a retainment[x] by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or a release by *ehsanan* (*rendering benevolence and*	ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖۗ وَلَا يَحِلُّ لَكُمۡ

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in such occasion you should *break* your oath, do the better duty, and subsequently *expiate* for breaking your oath by the *Share'yah* prescribed means.

[409] See the *Lexicon* attached to this *Translation* for this *vital* word "*al-berr*" = *noun* for this verb "*tabaro*!"

[410] See an *elaboration* of the word "*Sameeon*" in the *Lexicon* attached to this *Translation*!

[411] The word "يؤآخذ" in "يؤآخذ هم" means retributively-*punishes*, certainly *not* "blames," as what some might *presume*! See اللسان! In the *Ayah*: "had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it[w] (*the Earth*) of a she-moving-creature" (*S*16:61) is a positive proof of this fact, i.e. that "آخَذ" is *retributively-punished*!

[412] *ash'huren*=أشهر=plural of *paucity*, versus *sho'hooren*=شهور= plural of *multiplicity*, implying *limited/small number*!

[413] The word "فاؤا" means changed their minds and *returned to the better*! See الراغب!

[414] The word "*guroen*" is the plural for "*gur'on*" which means: (1) the *duration of the menstrual period*, i.e. from the beginning to the end; or (2) *the clearing and the cleansing after the period*, i.e. when it is all done with. Hence, the word is a *paradoxical* one, i.e. has a *meaning and its opposite*!

[415] The word: "*righter*" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*! And "أحق" = "*righter*" as an *adjective comparative*!

[416] The word "ردهن" is rooted in "رد" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[z] by a greeting,[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it[w]." (*S*4: 86)!

[417] That is for them of "rights!"

[418] That is exactly like what is *expected from* them!

[419] That is of duties!

[420] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[421] See the *Lexicon* attached to this *Translation* for "*hekma*!"

ultimate beautiful and adorned deed/say); and (*The Right*) not legitimizes for you^{b} to take you^{z} of what *aa'taytomo* (*you^{c} accorded*) them^{y} a thing except that (*if*) both fear/know[422] that not *youqeyma* (*both uphold/sustain*) Allah's limits^{x}; then *en* (*albeit*) feared/knew you^{c} that not *youqeyma* Allah's limits^{x} then no *jonaha*[423] (*sin*) (*is*) on them both in what ransomed^{w} by it^{x};[424] *telka*^{w} (*she-that-afar-it*^{w}*/those*^{w}) (*are*) Allah's limits^{x}; so let-not overstep it^{w} you^{z}; and whoever [*he*] oversteps Allah's limits then those (*are*) the *dha'lemoona*[425] (*injustice-doers*).	أَن تَأْخُذُوا۟ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا ٱفْتَدَتْ بِهِۦ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ ﴿٢٢٩﴾
230. Then *en* (*albeit*) [*he*] divorced her, then not [*she*] legitimates for him from after until she weds a husband other than him; afterwards, *en* (*if*) [*he*] divorced her, then no *jonaha* (*sin*) on them both that both revert, *en* (*if*) if both presumed that will *youqema* (*both uphold/sustain*) Allah's limits; and *Telka*^{w} (*she-that-afar-it*^{w}*/those*^{w}) (*are*) Allah's limits; [*He*] manifests it^{w} for a knowing people.	فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعْدُ حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُۥ ۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِ ۗ وَتِلْكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾
231. And if you^{c} divorced the women, then reached they^{y} their^{y} *ajala*[426] (*term-limit*) then either let-you^{z} retain them^{y} by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or let-you^{z} release them^{y} by a *ma'roofen*; and let-not you^{z} withhold them^{y} *dherarn* (*injuriously endeavoring* to aggress you^{z}; and whoever [*he*] does *tha'leka* (*afar-that-it*) ^{x} then *qad* (*already and confirmatively*) *dhalama*[427] ([*he*] *wronged to*) his self^{w}; and let-not *tatakhetho*[428] (*you^{z} take and make*) Allah's *Aya'te*^{w} (*messages*) jestingly; and let-remember you^{z} Allah's boon^{w}[429] on you^{b} and what [*He*] (*had*) descended on you^{b} of The Book^{x} and the *hekma'tey*^{w}[430] (*wisdom*)^{w} exhorting[431] you^{b} [*He*] by it^{x}; and *ettaqo* (*let reverentially guard not you^{z} to displease*) Allah and let-know you^{z} that Allah by everything (*is*) Omniscient.	وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا۟ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ وَلَا تَتَّخِذُوٓا۟ ءَايَـٰتِ ٱللَّهِ هُزُوًا ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ وَمَآ أَنزَلَ عَلَيْكُم مِّنَ ٱلْكِتَـٰبِ وَٱلْحِكْمَةِ يَعِظُكُم بِهِۦ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٣١﴾
232. And when you^{c} divorced the women and they^{y} reached their^{y} *ajala*[432] (*term-limit*) then let-not you^{z} immure them^{y} that they^{y} wed their^{y} (*new*) husbands; if mutually delighted they^{z} between them by the *ma'roofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); *tha'leka* (*that-afar-it/that*) (*being*) exhorted[433] by it^{x} whom^{p} [*he*] [*was*] of you^{b}	وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَٰجَهُنَّ إِذَا تَرَٰضَوْا۟ بَيْنَهُم بِٱلْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِۦ مَن كَانَ

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422 *Linguistically* the word "خاف" in خافا carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

423 See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" *figuratively* taken to symbolize the *inclination* to sin or the *sin* itself! So, no "جناح"= no sin!

424 That is of a *thing*^{x} in other word whatever a thing,^{x} they both agree to it^{x} as her ransom!

425 The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

426 The word "الأجل" means term-limit, see اللسان!

427 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"

428 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore "إتّخذ" is *always* taking *and assumind some thing* of what was taken! Thus, it is *not* just the mere *taking*!

429 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

430 See the *Lexicon* attached to this *Translation* for "*hekma*!"

431 The word "يوعظ" *rooted* in "وعظ" = "*exhorted*" or "*admonished*," and "موعظة," could mean: *exhortation* or *admonition*!

432 See footnote 425 above regarding "الأجل!"

433 See footnote 430 above regarding "وعظ"!

believing by Allah and The Day The Last, *tha'lekum* (*collective-afar-that*) (*is*) *azka* (*more cleansing-and-befitting*) for you[b] and *att'haro* (*more purging*); and Allah knows while you[f] know not.

مِنكُمْ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

233. And the begetters-she[y] [m434] breastfeed they[y] their[y] children two complete *hawls* (=*years by days*), for whom-ever [*he*/*she*] wants to conclude the breastfeeding[w] (*term*)[w]; and (*it*[x] *is*) on the (*had been*) birthed for[435] him their[y] *rez'qo*[x] (*victuals for sustenance/provision*)[x] and their[y] clothing by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); not (*to be*) charged a self[w] except its[w] capacity; let-not *todharra*[436] (*mutual harm*): (*of/to*) a she-begetter by her child, and nor (*of/to*) a (*had been*) birthed for him by his child; and on the heir similar (*to*) *tha'leka* (*afar-that-it*)[x]; then *en* (*if*) both wanted *fessalan* (*weaning/-breast-feeding-disengagement*) *a'n*[437] (*by*) consent of them both and a counsel, then no sin[438] (*is*) on them both; and *en* (*if*) wanted you[c] to seek nursing your[n] children, then no *jonaha* (*sin*) (*is*) on you[b] if you[c] handover what *aa'taytom*[439] (*you*[c] *accorded/given*) by the *ma'aroofe*[x] (*popularly acceptable and not Sharey'ah disapproved maxim*)[x]; and *ettaqo* (*let guard you*[z] *not to displease*) Allah and let-know you[z] that Allah by what you[z] work (*is*) *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ ۚ وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ ءَاتَيْتُم بِٱلْمَعْرُوفِ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

234. And who[r] *youtawaffona*[440] (*they who die*) of you[b] and they[z] leave wives, await they[y] by their[y] selves four *ash'horen*[x441] (*months*)[x] and ten (*days*); and if reached-they[y] their[y] *ajala*[442]

وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

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[434] The word "*wa'ledat*"= "*she-begetters*," "mothers," in Arabic has great significance with respect to distinguishing it from "mothers" *per se*; as the mother *may or may not be the biological* mother who *actually gave birth* to the offspring. The idea here is the very person who *actually gave birth* to the baby.

[435] This locution: "*the birthed for*" has rather *significant* meaning of *very important implication*! (1) The offspring does *not necessarily* belong to its birthing mother! It belongs to the *biological* father, who gives it his family name. (2) In Arabic there are *two distinct* words for the word "father," with also *distinct implications*! There is the *biological* father called "*wa'led*." Then there is the *brother* of the "*wa'led*," *and* there is the "*wa'led*" of the "*wa'led*" (grand dad). All, the "*wa'led*" and the brother of the "*wa'led*" and his father are called "*Abb*." Specifically the *granddad* is called "*Jadd*!" Foster father is *not* considered by this formula, as *adoption* per se is *not* allowed in Islam. However, caring for the orphan or the needy child has *enormous and immense* divinely reward, but *not* on the bases of *adoption*, but rather on the basis of a *charitable* act. (3) Additionally, the *offspring* may *not* belong to the *biological* father *per se*! Biological father's identity may not be readily knowable at time! Or, in certain cases, such as for example: if the mother is a *slave* married to another *slave* and *both belong to a particular Master*, who owns both. The offspring of these two, *husband and wife slaves,* belong to their Master. Thus, the Master is *responsible* for the *provisions and clothings as well as all the associated costs for nursing the offspring and its upbringing*! Hence, this great *Ayah* does *not* say: "*father*" but the expression stated, in order to be *all-inclusive* and to leave no room for any misunderstanding as to *where* the responsibility of *providing and upbringing* rests!

[436] The word "تُضَارّ" of المضارّة, means *mutual harm*, i.e. either the *she-begetter* (mother) *throwing* the child to his father by way of *causing a problem* to the father to find some one else to breastfeed the child; *or* the father *taking away* the child from his *she-begetter* in order to *deprive* her from the pleasure to care and *breastfeed* her child, as so stated in this great *Ayah*: "and *nor to a one given birth for because of his offspring*"!

[437] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن!

[438] See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" *figuratively taken to symbolize the sin*! So, no "جناح"= no sin!

[439] That is you *have already obligated your self to give by Allah's grace*!

[440] The word "*youtawaffona*" means "*they who are in the process of dying, but beyond coming back to life again*"!

[441] *ash'huren*=أشهر=plural of *paucity*, versus *sho'hooron*=شهور= plural of *multiplicity*, implying *limited/small number*!

[442] The word "الأجل" means term-limit, see اللسان!

(*term-limit*) then no *jonaha*[443] (*sin*) (*is*) on you[b] in what did-they[y] in their[y] selves by the *ma'aroofe*[x] (*popularly acceptable and not Sharey'ah disapproved maxim*)[x]; and Allah by what you[z] work (*is*) Proficient.

فَإِذَا بَلَغۡنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيۡكُمۡ فِيمَا فَعَلۡنَ فِيٓ أَنفُسِهِنَّ بِٱلۡمَعۡرُوفِۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ٢٣٤

235. And no *jonaha* (*sin*) (*is*) on you[b] in what intimated you[c] by it[x] of troth[w] (*to/of*) the women, or concealed you[c] in your[n] selves[w]; Allah knew that you[b] shall *tathkoro* (*you*[z]*: mention/remember*) them[y]; [and,] but let-you[z] not promise them[y] secretly/marriedly, except that you[z] say a *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*); and let-you[z] not resolve the marriage tie[w] until the book[x] reaches its[x] *ajala*[444] (*term-limit*); and let-you[z] know that Allah knows what (*is*) in your[n] selves[w]; so *ehtharo* (*let-take-caution you*[z] *towards*) Him; and let-you[z] know that Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Haleemon* (*iterative Forbearer*).

وَلَا جُنَاحَ عَلَيۡكُمۡ فِيمَا عَرَّضۡتُم بِهِۦ مِنۡ خِطۡبَةِ ٱلنِّسَآءِ أَوۡ أَكۡنَنتُمۡ فِيٓ أَنفُسِكُمۡۚ عَلِمَ ٱللَّهُ أَنَّكُمۡ سَتَذۡكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُواْ قَوۡلٗا مَّعۡرُوفٗاۚ وَلَا تَعۡزِمُواْ عُقۡدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبۡلُغَ ٱلۡكِتَٰبُ أَجَلَهُۥۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِيٓ أَنفُسِكُمۡ فَٱحۡذَرُوهُۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٞ ٢٣٥

236. No *jonaha* (*sin*) (*is*) on you[b] *en* (*if*) divorced you[c] the women, *ma* (*unless/when*[o]) not *tamasso*[445] (*you*[z]*: touch/come-on to/have sexual relation with*) them[y] or (*had*) ordained you[z] for them[y] an ordainment[w] and *mattey'ao*[446] (*let relish you*[z] *the needed necessities for normal living for*) them, [y] on the *mose'ey* (*he who has the wherewithal*) (*up to*) his capacity; and on the *muqtar'ey* (*he who has meager resources*) (*up to*) his capacity; a *mata'an*[447] (*resource for a transitory worldly delight*) by the *ma'aroofe*[x] (*popularly acceptable and not Sharey'ah disapproved maxim*),[x] an (*absolute*)-right[448] on the benefactors.

لَّا جُنَاحَ عَلَيۡكُمۡ إِن طَلَّقۡتُمُ ٱلنِّسَآءَ مَا لَمۡ تَمَسُّوهُنَّ أَوۡ تَفۡرِضُواْ لَهُنَّ فَرِيضَةٗۚ وَمَتِّعُوهُنَّ عَلَى ٱلۡمُوسِعِ قَدَرُهُۥ وَعَلَى ٱلۡمُقۡتِرِ قَدَرُهُۥ مَتَٰعَۢا بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى ٱلۡمُحۡسِنِينَ ٢٣٦

237. And *en* (*if*) you[c] divorced them[y] of before *tamas-so* (*you*[z]*: touch/come-on to/have sexual relation with*) them[y] and *qad* (*already and affirmatively had*) ordained you[c] for them[y] an ordainment[w] then (*for them*[y]) half (*of*) what ordained you[c] except that/if they[y] pardon[449] or pardons who[x] (*is*) by his hand[w] the marriage tie[w450]; and if you[z] pardon (*it is*) nearer for the *taqwa* (*reverential guarding against Allah's displeasure*); and let-not forget you[z] the *fadhla* (*generosity/-graciousness/seemliness*) between you[b]; verily, Allah by what you[z] work (*is*) *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

وَإِن طَلَّقۡتُمُوهُنَّ مِن قَبۡلِ أَن تَمَسُّوهُنَّ وَقَدۡ فَرَضۡتُمۡ لَهُنَّ فَرِيضَةٗ فَنِصۡفُ مَا فَرَضۡتُمۡ إِلَّآ أَن يَعۡفُونَ أَوۡ يَعۡفُوَاْ ٱلَّذِي بِيَدِهِۦ عُقۡدَةُ ٱلنِّكَاحِۚ وَأَن تَعۡفُوٓاْ أَقۡرَبُ لِلتَّقۡوَىٰۚ وَلَا تَنسَوُاْ ٱلۡفَضۡلَ بَيۡنَكُمۡۚ إِنَّ ٱللَّهَ بِمَا تَعۡمَلُونَ بَصِيرٌ ٢٣٧

238. Let-keep up[451] you[z] on the Prayers[w] and the middle[w452] Prayer[w] and let-uphold[453] you[z] for Allah *qa'neteena* (*he-they who are devotedly: obeyers/submitters/supplicants*).

حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ ٢٣٨

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[443] See footnote 437 above regarding "جناح"!

[444] The word "الأجل" means term-limit, see اللسان!

[445] The word "*touched*" here is *figuratively* speaking, and Allah knows best, for *sexual intercourse*!

[446] The word "متعوهن" "*mattey'ohunna*" means give them[y] their "مُتعة"= "*muta'h*" or "*mata'a*"="متاع" meaning the "standard," according to the *local convention*! See the next footnote 501 next regarding "*mata'an*!"

[447] The word "متاع"="*mata'an*" is rooted in the word "مَتَّعَ," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

[448] The Arabic text says: "حقا," not "حق," i.e. the word "حقا,"= absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See إعراب القرآن، لمحمود صافي!

[449] That is they voluntarily forgo their rights!

[450] That is the husband!

[451] The word "حافظوا" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

English	Arabic
239. Then *en* (*if*) feared you[c] then *rejalan* (*ambulatorily*) or *rukbanan* (*while being riders*); and if (*feel*) secured you[z] then let-remember you[z] Allah as [*He*] taught you[z] what not you[z] could know.	فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ٢٣٩
240. And who[r] *youtawaffona*[454] (*they who are received before dying*) of you[b] and they[z] leave wives, a will for their wives a *mata'an*[455] (*resource for a transitory worldly delight*) until the *hawl* (=*full-year by anniversary*), other than exit; then if exited they[y] then no *jonaha*[456] (*sin*) (*is*) on you[b] in what they[y] did[w] [in] their selves[w] of a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*); and Allah (*is*) Mighty *Hakeemon*[457] (*infinite hekmah Possessor*).	وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِم مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنفُسِهِنَّ مِن مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ٢٤٠
241. And for the divorcees a *mata'aon*[458] (*resources of a transitory worldly delights*) by the *ma'aroofe*[x] (*popularly acceptable and not Sharey'ah disapproved maxim*), an (*absolute*)-right[459] on the *muttaqeena* (*reverential guarders against Allah's displeasure*).	وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ٢٤١
242. Like *tha'leka* (*afar-that-it*)[x] Allah manifests for you[b] His *Aya'te*[w] (*messages*) *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] cerebrate you[z].	كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ٢٤٢
243. Have not [*you*[s]] seen to whom[r] exited they[z] from their homes[w] while they (*were*) thousands *hadhara* (*in caution of*) [the] death; then said for them Allah: let-die you[z]; afterwards, [*He*] quickened them; verily Allah, surely (*is*) munificence possessor on the mankind; [and,] but most (*of*) the mankind not thank they[z].	أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ٢٤٣
244. And let-you[z] mutually fight in Allah's path and let-you[z] know that Allah (*is*) *Sa'meeon*[460] (*Acute-Hearer/ favorable Answerer to prayer*), Omniscient.	وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ٢٤٤
245. Who[a] (*is*) *tha*[461] (*near he-one*) who[x] [*he*] requites Allah a requital[x] *hasanan*: (*ultimate meritorious deed*); so that [*He*] doubles it[x] for him many-folds[w]; and Allah straitens and *yabssotto* ([*He*] *swells/ extends*); and to Him (*to be*) returned you[z].	مَّن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ ٢٤٥
246. Have [*you*[s]] not seen to the chiefs of Israel's sons, from after *Mosa* (*Moses*), *edh* (*when*) said they[z] for a prophet for them: let-mission[462] [*you*[s]] for us a king, (*so that*) we fight	أَلَمْ تَرَ إِلَى الْمَلَإِ مِن بَنِي إِسْرَائِيلَ مِن بَعْدِ مُوسَىٰ إِذْ قَالُوا لِنَبِيٍّ لَّهُمُ ابْعَثْ لَنَا

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452 The word "**الصلاة**"= The *Prayer* (also the "*soul*" the *Earth*, the *sun* etc.) all are a *feminine* nouns in the Arabic language! So the reference to them (in this case *The Prayer*) is a "*she*!" Hence *middle*= "**الوسطى**." Emam *ar-Razi* in his voluminous **تفسير** (commentary/explanation of The Qur'an) gives good rationale for *any one* of the Five Prayers (*Fajr* through *Isha*) could be the *Prayer* of the *middle*!

453 The word "**قوموا**" from **قام**= "*stood/ upheld/ sustained/ maintained*!"

454 For he word "*youtawaffona*" see footnote 449 above)!

455. See footnote 446 above regarding "*mata'a*!"

456 See the *Lexicon* attached to this *Translation* for the meaning of the word "**جناح**" figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no "**جناح**"= no sin!

457 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

458. See footnote 446 above regarding *mata'on*!

459 The Arabic text says: "**حقا**," not "**حق**," i.e. the word "**حقا**,"= absolute objective noun, used for *strengthening*, *indicating that such a right*, and Allah knows best, *is an emphatic* right. See **إعراب القرآن، لمحمود صافي**!

460 See an *elaboration* of the word "*Sameeon*" here, as if He *emphasizes* His hearing!

461 The particle "**ذا**" has many meanings, of *relevance* here is "**اسم الإشارة**" = the *demonstrative pronoun* for *near*, *singular*, *masculine*, *animate or inanimate*! It is subject to be affixed to *other* letters which really designate *exactly* its *implication*! For example when "**هـ**" is *prefixed* to it, it becomes "**هذا**"= "this[x]!"

462 The word "**بعث**" in "**ابعث**" carries *several meanings*, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*!

in Allah's path; said [*he*]: have *asaytom*[463] (*fitted for you*[b]) that *en* (*if*) (*had been*) written on you[b] the fight that not you[z] mutually fight; said they[z]: and what (*is*) for us that we not mutually fight in Allah's path, while *qad* (*already and affirmatively*) we (*had been*) exited from our homes[w] and our sons; so *lamma* (*when/whence*) (*had been*) written on them the fight they[z] veered/diverted except a few of them; and Allah (*is*) Omniscient by the *dha'lemeena*[464] (*injustice-doers*).

مَلِكًا نُّقَٰتِلْ فِي سَبِيلِ ٱللَّهِ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَٰتِلُوا۟ قَالُوا۟ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِي سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا۟ إِلَّا قَلِيلًا مِّنْهُمْ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾

247. And said for them their prophet: verily Allah *qad* (*already and affirmatively*) missioned[465] for you[b] *Ttaluta* (*Saul as*) a king; said they[z]: wherefrom (*to*) be for him a proprietorship[x] over us, while we (*are*) righter[466] by the proprietorship[x] than him; and not *youa'ta* ([*he*] *had been accorded/allottted*) an expanse[w] of possession; said [*he*]: verily, Allah *isstafaho*[467] (*had superlatively and exclusively selected him*) over you[b] and [*He*] augmented him *basttatan*[w] (*vastness*[w]/*hugeness*[w]) in the knowledge and the body; and Allah *youa'tey* (*accords/allots*) His proprietorship[x] (*to*) whom [*He*] wills; and Allah (*is*) *Wa'seon*[468] (*Surrounder and encompassing all things*), Omniscient.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوٓا۟ أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِي ٱلْعِلْمِ وَٱلْجِسْمِ وَٱللَّهُ يُؤْتِي مُلْكَهُۥ مَن يَشَآءُ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٤٧﴾

248. And said for them their prophet: that/surely *Ayata*[w] (*sign/proof*) (*of*) his *mulka* (*sovereignty/reign/kingship*) (*is*) that *ya'teya* (*comes to*) you[b] the *Tabooto*[x] (*Ark*) in it[x] a tranquility[w] from your[n] Lord, and a remnant[w] of what left *Mosa's* (*Moses'*) *aalo* (*family/house/kin/chiefs/followers*) and *aalo Haroona's* (*Aaron's*), carrying it[x] the angels; verily in *tha'leka* (*afar-that-it*)[x] surely (*is*) an *Ayatan*[w] (=*Ayata*[w]) for you[b] *en* (*if*) you[c] were believers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ إِنَّ فِي ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾

249. Then *lamma* (*when/whence*) sundered *Ttaluto* (*Saul*) by the soldiers, said [*he*]: verily, Allah (*is*) essaying you[b] by a river[x]; so whoever [*he*] drunk from it[x] (*is*) surely not of me; and whoever not *yatt'am'ho* ([*he*] *tastes/ingests it*[x]) surely he (*is*) of me, except whom[p] [*he*] scooped his hand's[w] full-hollow-she[y] by his hand[w]; so they[z] drank

فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَّ ٱللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُۥ مِنِّيٓ إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةًۢ بِيَدِهِۦ فَشَرِبُوا۟ مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ

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[463] The word "عسيتم" = "خليق بكم" = that is "fitted for you[z]!" See اللسان!

[464] The word ظالم" in "ظالمون"= "فاعل الظلم" = "the injustice-doer," as "الظلم" = "injustice!"

[465] The word "بعث" carries several meanings, see footnote 471 avove!

[466] The word "*righter*": is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*! And "أحَقّ" = "*righter*" as an *adjective comparative*!

[467] See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word "اصطفى" means: *selected the best* from among other similars! The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "على!" In the case of (a) it *could* include *more than a single element*! In the case of (a) "الأصطفاء"is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "الإصطفاء!" In the case of (b) the subject of "إصطفاء!" is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

[468] The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything!"

from it[x] except a few of them; then *lamma* they[z] crossed it[x] he and who[r] they[z] believed with him, said they[z]: we have no capacity[w] today by *Jaloota* (*Goliath*) and his soldiers; said they[z] who[r] presume that they (*are*) Allah's *mulago* (*meeters*): how-many[469] of a *fe'a'ten*[w] (*band/party-/group*)[w] overcome-she[y] a multitudinous[w] *fe'a'tan* (=*fe'a'ten*)[w] by Allah's leave; and Allah (*is*) with the *ssa'bereena* (*people of patience*).	فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ قَالُواْ لَا طَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ ۚ قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ ٱللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٢٤٩﴾
250. And *lamma* (*when/whence*) *barzo* (*they*[z] *had noticeably-appeared*) for *Jaloota* (*Goliath*) and his soldiers, said they[z]: (*O*), our Lord *afregh* (*let-descend/pour*[*You*[s]]) over us patience and let-firm [*You*[s]] our feet[w] and let-succor us [*You*[s]] over the people, the unbelievers.	وَلَمَّا بَرَزُواْ لِجَالُوتَ وَجُنُودِهِۦ قَالُواْ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٥٠﴾
251. So they[z] defeated them by Allah's leave; and killed *Dawoodo* (*David*) *Jaloota* (*Goliath*), and gave him Allah the proprietorship[x] and the *hekmata*[w470] (*wisdom*)[w] and [*He*] taught him of what [*He*] wills; and *lawla* (*had it not been for*) Allah's thrust (*of*) the mankind, some by some[471] surely the land[w]/-Earth[w] (*would have*) corrupted[w]; [and,] but Allah (*is*) munificence possessor over the worlds.	فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُۥدُ جَالُوتَ وَءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ وَٱلْحِكْمَةَ وَعَلَّمَهُۥ مِمَّا يَشَآءُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ وَلَٰكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى ٱلْعَٰلَمِينَ ﴿٢٥١﴾
252. *Telka*[w] (*she-that-afar-it*[w] / *those*[w]) (*are*) Allah's *Aya'to*[w] (*messages*) We recite it[w] on you[g] by the right; and verily you[g] (*are*) surely of the *mursaleena* (*sent-messengers*).	تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۚ وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٢٥٢﴾
253. *Telka*[w] (*she-that-afar-it/those*)[w] (*are*) the messengers[472], We favored/preferred[473] some (*of*) them over some; of them whom[p] Allah spoke (*to*), and raised [*He*] some (*of*) them ranks[w]; and *aa'tayna* (*We accorded/gave*) *Esa* (*Jesus*), *ibn* (*son of*) *Mariam* (*Mary*), the evidences-she[y] and We supported him by *Ruho-Al-Qudos* (*Arch Angle Gabriel/The Holy Spirit*); and had Allah willed, not mutually fought they[z] who[r] of after them, from after what came-she[y] (*to*) them, the evidences-she[y]; [and,] but differed they[z]; so of them who[p] [*he*] believed and of them who[p] [*he*] unbelieved; and if Allah willed not mutually (*would have*) fought they[z]; [and,] but Allah does what [*He*] wants.	۞ تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ ۚ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُواْ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُواْ وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾
254. O, you who[r] believed you[z] let-expend you[z] of what We provided you[b] [of] before that *ya'atee* (*approaches/comes*) a day[x] neither a selling in it[x] and nor a *khollaton*[w 474] (*ultimate-*	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا

[469] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"
[470] See the *Lexicon* attached to this *Translation* for "*hekma*!"
[471] The Qur'anic phrase: "*some by some*," is an Arabic *tongue* expression meaning: *crowded gathering of people*.
[472] The word "الرسل" = "messengers," albeit *masculine* noun, but since it is a "*broken plural*" so its *demonstrative* particle is "تلك" = *Telka* (*she-that-afar-it*) in the *feminine* gender!
[473] Allah has *favored/distinguished* some messengers over other messengers, by certain traits, privileges.
[474] The word "خلة" is "*ultimate-faithful-friendship*," i.e. friendship without any "خلل"= *defect*! *English* as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for "خلة!" They come closest to it in the opinion of the authors of such a few dictionaries by saying "*intimate-friendship*" or *friendship without defect*! Clearly *intimate*,

friendship/faithful friendship)[w] and nor an intercession[w]; and the unbelievers, they (*are*) the *dha'lemoona*[475] (*injustice-doers*).

بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ ۗ وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٥٤﴾

255. Allah, no an *elaha* (*a deity*) except Him, The *Hayyo* (*Ever-Living*), The *Qayyoumo*[476] (*The Ever-Sustainer*); neither over-takes[w] Him a *se'naton*[w] (*doze*)[w] nor a sleep; for Him what (*are*) in the Heavens[w] and what (*are*) in the Earth[w]; who[a] (*is*) *tha*[477] (*near he-one*) who[x] [*he*] intercedes *enda*[478] (*to/by Rule of*) Him, except by His leave; [*He*] knows what (*is*) between their hands[w479] and what (*is*) behind them; and not they[z] encompass by a thing of His knowledge except by what [*He*] willed; expanded[480] His Chair[481] (*to contain*) the Heavens[w] and the Earth[w]; and not *ya'odo* (*encumbers*) Him keeping-up[482] them both; and He (*is*) The *Aa'leyyo* (*High beyond description*), The Great.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾

256. No coercion (*is*) in the religion; *qad* (*already and affirmatively*) manifested the *rushdo* (*maturity-discernment and strict adherence to what is right*) from the *ghayye*[483] (*misguidance/straying because of fallacious belief resulting in disappointment*); so whoever [*he*] unbelieves in the *Ttaghoot*[484] (*false deity*) and [*he*] believes in Allah so *Qad* (*already and affirmatively*) *istamsaka*[485] ([*he*] *assiduously-held-on*) by the knot[w486] the *wothqa*[w487] (*assuredly-intact*) [w] no hiatus for it[w]; and Allah (*is*) *Sa'meeon* (*Acute-Hearer/ Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

257. Allah (*is*) *Wa'leyyo* (*Guardian/Ally*) (*of*) whom[r] believed

ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ

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although gives the sense of "*closeness and sincerity*" it also caries with it the *unacceptable* open expression of "*sexual relation*," hence making such entry as *useless and invalid* in terms of "**خلّة**" as stated in The Qur'an The Supreme. That is why I chose to express "**خلّة**" as "*ultimate-faithful-friendship*!"

475 The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice!" See footnote 148 below!

476 The word "**القيّوم**" means *The Ever Multitudinous Sustainer of life and every thing in existence*, and that is *Allah* (SWT)! Such a designation is *one of His most beautiful attributive names*!

477 The particle "**ذا**" has many meanings, of *relevance* here is "**اسم الإشارة**" = the demonstrative pronoun for *near, singular, masculine, animate or inanimate*! It is subject to be affixed to *other* letters which really designate *exactly* its *implication*! For example when "**هـ**" is *prefixed* to it, it becomes "**هذا**"= "this!"

478 See the *Lexicon* attached to this *Translation* for word *usage/implication* of "*to*" versus "*by*" versus "*with*."

479 This is an Arabic *tongue* expression: "*before their hands*" meaning *ahead of* or *before* them!

480 The word "**وسع كرسيه**" means His Chair has "expanded (*to contain*) the Heavens and the Earth!"

481 The word "*Kursi*"= "Chair" has many meanings, among them: (1) chair; (2) throne; (3) seat of Power, or Authority; (4) seat of a scholar in university; (5) the support for the wall.

482 The word "**حفظهما**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

483 The word"**الغي**"=*ghayye*= "**الضلال المبني على إعتقاد فاسد تنتج عنه خيبة**", that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*! See **الراغب** and **اللسان**!

484 The word "*Taghoot*" has several meanings: (1) any false deity, of idols or the like; (2) highly feared human dictators.

485 The word "**استمسا**" has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on* to some thing; (7) having urinary obstipation (*blockage*).

486 Say Qur'an *commentators it's*: "**لا إلاه إلا الله**," "No an *elaha* (*a deity*) *except* Allah," is "*most assuring knot*!" "*The nexus*," or "*the link*," or *the handle*," means the *Islamic faith*, as embodied in: **لا إلاه إلاّ الله محمد رسول الله**! The word "knot" is a *feminine* gender in Arabic; hence it is suffixed with -she[y] to feminize it: "knot-she[y]!"

487 The word "**الوُثقى**" is the *feminine* of "**الأوثق**!"There is no single word in English for "**الوُثقى**" *per se*! So "the assuredly intact" seems to me is the *best and closest* equivalent, incorporating *assuredness* and *intactness*, which the "**الوُثقى**" certainly calls for!

they[z]; [*He*] exits them from the darknesses[w] to the illumination; and who[r] unbelieved they[z] their *aw'leyao*[488] (*guardians/allies*) (*are*) the *Ttaghooto* (*false deities*); they[z] exit them from the illumination[x] to the darknesses[w]; those (*are*) The Fire's[w] companions; they (*are*) in it[w] immortals.	ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَٱلَّذِينَ كَفَرُوٓاْ أَوۡلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخۡرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِ هُمۡ فِيهَا خَٰلِدُونَ ﴿٢٥٧﴾
258. Have not [*you*[s]] seen to whom [x] mutually [*he*] argued *Ebraheema* (*Abraham*) in his Lord, that *aa'taho* (*accorded him*) Allah the proprietorship[x] *edh* (*when*) said *Ebraheemo* (*Abraham*): my Lord (*is*) Who [*He*] quickens and [*He*] deadens[489]; said [*he*]: I quicken and [*I*] deaden; said *Ebraheemo* (*Abraham*): so verily Allah *ya'atee* (*causes to come*) by the sun[w] from the *mashreqe* (*sunrise's locus*), *fa'a'tee* (*so let come you*[g]) by it[w] from the *maghrebe* (*sunset's locus*); then (*had been*) addled-/confounded, who[x] [*he*] unbelieved; and Allah divinely-guides not the people, the *dha'lemeena*[490] (*injustice-doers*).	أَلَمۡ تَرَ إِلَى ٱلَّذِي حَآجَّ إِبۡرَٰهِـۧمَ فِي رَبِّهِۦٓ أَنۡ ءَاتَىٰهُ ٱللَّهُ ٱلۡمُلۡكَ إِذۡ قَالَ إِبۡرَٰهِـۧمُ رَبِّيَ ٱلَّذِي يُحۡيِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحۡيِۦ وَأُمِيتُ قَالَ إِبۡرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأۡتِي بِٱلشَّمۡسِ مِنَ ٱلۡمَشۡرِقِ فَأۡتِ بِهَا مِنَ ٱلۡمَغۡرِبِ فَبُهِتَ ٱلَّذِي كَفَرَۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾
259. Or like who[x] [*he*] passed over a village[w] while it[w] (*was*) *kha'weyaton*[w491] (*ruinously-empty and its walls had fallen*) [w] over its[w] trellises; said [*he*]: wherefrom[492] quickens this[w] Allah after its[w] death; so deadened him Allah (*for*) a hundred[w] *aam*[w493] (*year*); afterwards resurrected[494] him [*He*]; said [*He*]: how-long[495] waited you[g]; said [*he*]: I waited a day or some (*of*) a day; said [*He*]: rather waited you[g] a hundred[w] *aam*[496]; so let-look [*you*[s]] at your[t] *tta'aame*[x] (*wheat/edible/-food-grains*) [x] and your[t] drink not *yatasannah*[497] ([*it*[x]] *putrefies-/rots/moulds*) (*by years' passage*); and let-look [*you*[s]] at your[t] donkey; and to make you[g] [*We*] an *Ayatan*[w] (*miracle/proof*) for the mankind; and let-look [*you*[s]] at the bones how *nunshezuha*[w498] ([*We*] *upraise it*[w] *and fit it*[w] *on top of each other superimposed in a standing construct*); afterwards [*We*] clothe it[w] fleshen; then *lamma* (*when/whence*) manifested for him[499], said [*he*]: I know that Allah (*is*) over every thing Omnipotent.	أَوۡ كَٱلَّذِي مَرَّ عَلَىٰ قَرۡيَةٖ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحۡيِۦ هَٰذِهِ ٱللَّهُ بَعۡدَ مَوۡتِهَاۖ فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٖ ثُمَّ بَعَثَهُۥۖ قَالَ كَمۡ لَبِثۡتَۖ قَالَ لَبِثۡتُ يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖۖ قَالَ بَل لَّبِثۡتَ مِاْئَةَ عَامٖ فَٱنظُرۡ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمۡ يَتَسَنَّهۡۖ وَٱنظُرۡ إِلَىٰ حِمَارِكَ وَلِنَجۡعَلَكَ ءَايَةٗ لِّلنَّاسِۖ وَٱنظُرۡ إِلَى ٱلۡعِظَامِ كَيۡفَ نُنشِزُهَا ثُمَّ نَكۡسُوهَا لَحۡمٗاۚ فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعۡلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٢٥٩﴾
260. And *edh* (*when*) said *Ebraheemo* (*Abraham*): my Lord, let-	وَإِذۡ قَالَ إِبۡرَٰهِـۧمُ رَبِّ أَرِنِي كَيۡفَ

[488] The word "أولياء" could also mean: friends, protectors!

[489] The word "أمات," in "يميتكم" is the *transitive* verb *to deprive of life*! See *Merriam Webster's Unabridged Dictionary*!

[490] The word ظالم" in "فاعل الظلم" ="ظالمون" = "the injustice-doer," as "الظالم" = "injustice!"

[491] The word "خاوية" by definition means *empty and in ruin*! See اللسان and الهادي!

[492] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

[493] The Arabic text says "عام" but in English there is only one word to mean عام and سنة! In Arabic there is " عام", " حجة","حول," and "سنة" each with a *difference*! Here "عام" is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas "سنة" is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*! As to "حول"= *anniversary of any special event*; and "حجة," = *lunar-year*! Although generally all are *loosely* used *synonymously* or *interchangeably*! See الفروق اللغوية، لـ أبي هلال العسكري!

[494] The word "بعث" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *prompted*!

[495] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"

[496] See footnote 541 above regarding عام!

[497] Theword"يتسنّه"= *putrefy/rot/mpuld* due to passage of time (*years*) with respect to this great *Ayah*! See اللسان!

[498] The word "نُنْشِزُها" from "أنشز," (*not* "نشز"), and "أنشز" mean: *fitted the parts on top of each other in a standing construct*, in this case into a *skeleton*.

[499] The *subjective* noun of "manifested to him" is that Allah "*over every thing is Omnipotent*!"

show me [*You*[s]] how [*You*[s]] quicken the dead; said [*He*]: have not believed [*you*[s]]; said [*he*]: *bala*[500] (*certainly-not*); [and] but to tranquilize my heart; said [*He*]: then let-take [*you*[s]] four[w] of the birds and *ssurhunna*[w501] ([*you*[s]] *cut them into pieces and bring them closer*) [w] to you[g]; afterwards let: make-/emplace [*you*[s]] on each mountain of them[y502] a portion; afterwards let-summon [*you*[s]] them[y503] *ya'a'tee*[504] (*approach-/come they*[y] *to*) you[g] strivingly[505]; and let-know [*you*[s]] that Allah (*is*) Mighty *Hakeemon*[506] (*infinite hekmah*[507] *Possessor*).	تُحۡيِ ٱلۡمَوۡتَىٰۖ قَالَ أَوَلَمۡ تُؤۡمِنۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطۡمَئِنَّ قَلۡبِيۖ قَالَ فَخُذۡ أَرۡبَعَةً مِّنَ ٱلطَّيۡرِ فَصُرۡهُنَّ إِلَيۡكَ ثُمَّ ٱجۡعَلۡ عَلَىٰ كُلِّ جَبَلٍ مِّنۡهُنَّ جُزۡءًا ثُمَّ ٱدۡعُهُنَّ يَأۡتِينَكَ سَعۡيًاۚ وَٱعۡلَمۡ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾
261. A parable [x]/example [x] (*of*) whom[r] they[z] expend their possessions in Allah's path (*is*) like a parable[x]/example[x] (*of*) a grain[w] sprouted-she[y] seven ears[w] in each ear[w] (*is*) hundred-[grain] [w]; and Allah doubles[508] for whom[p] [*He*] wills; and Allah (*is*) *Wa'seon*[509] (*Surrounder and encompassing all things*), Omniscient.	مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾
262. Who[r] they[z] expend their possessions in Allah's path; afterwards neither they[z] follow what they[z] expended (*with*) *mannan*[510] (*ostantatious reminding of the favor personally rendered*) nor an annoyance[x]; for them (*is*) their remuneration *enda* (*by munificence of/ by Rule of*) their Lord; so neither (*is*) fear on them, and nor they sadden.	ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتۡبِعُونَ مَآ أَنفَقُواْ مَنّٗا وَلَآ أَذٗى لَّهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٢٦٢﴾
263. A say *ma'aroofon* (*popularly acceptable and not Sharey'ah disapproved maxim*) and a forgiveness[w] (*are*) *khayron* (*choicer-/superior/worthier*) than a charity[w] follows it[w] an annoyance[x]; and Allah (*is*) Rich Forbearer.	۞ قَوۡلٞ مَّعۡرُوفٞ وَمَغۡفِرَةٌ خَيۡرٞ مِّن صَدَقَةٖ يَتۡبَعُهَآ أَذٗىۗ وَٱللَّهُ غَنِيٌّ حَلِيمٞ ﴿٢٦٣﴾
264. O you, who[r] they[z] believed, let-not invalidate you[z] your[n] alms[w]/charities[w] by the *manne* (*ostentatius reminding of favor*	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُبۡطِلُواْ صَدَقَٰتِكُم بِٱلۡمَنِّ وَٱلۡأَذَىٰ كَٱلَّذِي

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[500] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous with "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

[501] The word "*surhunna*," has many meanings: (1) cut them into pieces; (2) get them closer to you and examine them, to identify each rather clearly; (3) incline them towards you and collect them together.

[502] The word "birds" = "**الطير**" is "**جمع تكسير**" = "*broken plural*" so *grammatically* the reference to such plural is in the *feminine*! Hence she-them or them–she[y] to be *referring to a feminine gender* to *indicate* that!

[503] Ibid!

[504] Ibid!

[505] See the *Lexicon* attached to this *Translation* for the word "*sa'ad*"= **سعى**! However, in this *Ayah*, "**سعياً**" is both an *adverbial construct* in the place of an *infinitive noun*, to impart *greater marvel*! So, *strivingly* probably gives a close *approximation* for the idea, as it denotes *agility and vigor* of the gait!

[506] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

[507] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[508] The word "**يضاعف**" means makes some thing its *equal*, i.e. *makes it double*, surely *not* manifold!

[509] The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything!"

[510] The word "*mannan*" or the deflected form "*manne*," comes from the root word '*mann*'= "**منّ**" has *several meanings*, among them: (1) a boon graced by a favorer, an honorable and appreciable deed; (2) the *favorer* of the *graced boon openly reminds the recipient* of such a graced boon *rendered earlier* and thereby causing some kind of *chagrin* to such a recipient! This *second* meaning is *very much abhorred*, and is *invalidating of the reward* or *appreciation* on the part of the *recipient towards the favorer*; this second meaning is highly *dishonorable and loathsome*; (3) the kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during *Mosa's* (*Moses'*) time with his people in the wilderness.

personally rendered) and the annoyance[x]; like who[x] [*he*] expends his possession for the mankind's ostentation; and [*he*] believes not by Allah and nor The Day The Last; so his parable/example (*is*) as a parable/example (*of*) a *ssafwanen* (*slick-rock*)[x] on it[x] *torabon* (*crushed sand*) then betided it[x] *wa'belon* (*downpour*[x]/*rainstorm*[x]) and left it[x] *ssaldan* (*hard slick-/bare*), not[511] enable they[z] on a thing of what earned they[z]; and Allah divinely-guides not the people, the unbelievers.

يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۖ فَمَثَلُهُۥ كَمَثَلِ صَفۡوَانٍ عَلَيۡهِ تُرَابٞ فَأَصَابَهُۥ وَابِلٞ فَتَرَكَهُۥ صَلۡدٗاۖ لَّا يَقۡدِرُونَ عَلَىٰ شَيۡءٖ مِّمَّا كَسَبُواْۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ ٢٦٤

265. And a parable[x]/example[x] (*of*) whom[r] they[z] expend their possessions *ebtegha'a* (*earnest-quest of*) Allah's gratification[w] and firming of their selves[w] (*is*) like a parable[x]/example[x] (*of*) a garden[w] by a height[w], betided it[w] a *wa'belon* (*downpour*[x]/-*rainstorm*[x]) so churned-out-she[y] its[w] *okola* (*fruits/crops/-morsel/edibles*) twain-doubles; then *en* (*if*) not befell it[w] *wa'belon* then dew; and Allah by what you[z] work (*is*) *Ba'sseeron* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*).

وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمُ ٱبۡتِغَآءَ مَرۡضَاتِ ٱللَّهِ وَتَثۡبِيتٗا مِّنۡ أَنفُسِهِمۡ كَمَثَلِ جَنَّةِۭ بِرَبۡوَةٍ أَصَابَهَا وَابِلٞ فَـَٔاتَتۡ أُكُلَهَا ضِعۡفَيۡنِ فَإِن لَّمۡ يُصِبۡهَا وَابِلٞ فَطَلّٞۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٌ ٢٦٥

266. Does long an *ahado*[512] (*a lone/any one*) (*of*) you[b] to be for him a garden[w] of palm-trees[w] and grapes[513], run[w] from under it[w] the rivers; for him in it[w] of all the *thamara'te*[w] (*trees/plants crops/fruits*)[w]; and betided him the agedness and for him (*is*) a feeble progeny[w514]; then betided it[w] *eassa'ron*[x] (*tornado*)[x] in it[x] (*is*) a fire[w]; then burnt-she[y]; like *tha'leka (afar-that-it)*[x] Allah manifests for you[b] the *Aya'te*[w] (*signs/proofs/messages*) *la'alla* (*craving currently unavailable deed that/ perhaps*) you[b] rethink you[z].

أَيَوَدُّ أَحَدُكُمۡ أَن تَكُونَ لَهُۥ جَنَّةٞ مِّن نَّخِيلٖ وَأَعۡنَابٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ لَهُۥ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلۡكِبَرُ وَلَهُۥ ذُرِّيَّةٞ ضُعَفَآءُ فَأَصَابَهَآ إِعۡصَارٞ فِيهِ نَارٞ فَٱحۡتَرَقَتۡۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِ لَعَلَّكُمۡ تَتَفَكَّرُونَ ٢٦٦

267. O, you who[r] believed you[z]: let-expend you[z] from goodies[w515] (*of*) what (*had*) earned you[c] and of what *akhrajana* (*We emerged/produced*) for you[b] of the land[w]/Earth[w]; and let-not wend you[z] the *khabotha*[516] (*became wicked/bad*)[x] from it[x] you[z] expend, while not you[c] (*are*) surely its[x] takers, except that *toghmedho* (*you*[z] *slightingly close your*[n] *eyes*) in it[x]; and let-know you[z] that Allah (*is*) Rich *Hameedon*[517] (*iteratively praised, multitudinous praiser He Himself*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِن طَيِّبَٰتِ مَا كَسَبۡتُمۡ وَمِمَّآ أَخۡرَجۡنَا لَكُم مِّنَ ٱلۡأَرۡضِۖ وَلَا تَيَمَّمُواْ ٱلۡخَبِيثَ مِنۡهُ تُنفِقُونَ وَلَسۡتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغۡمِضُواْ فِيهِۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ غَنِيٌّ حَمِيدٌ ٢٦٧

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[511] That is they *lack the strength* to *earn good* or *benefit desirable results* of what they had expended *ostentatiously*!

[512] See the *Lexicon* attached to this *Translation* regarding "**أحد**!"

[513] Invariably throughout The Qur'an when the reference is made to the "**النخل و الأعناب**" the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as "**الكرم**," *never ever* the mention of the "*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*!" In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "**العنب**" as "**الكرم**," because surely the "**الكرم**" *is the Muslim*! And in another narration: verily only that "**الكرم**" *is the heart of the believer*! See **نزهة المتقين، الرياض شرح رياض الصالحين! لـ محي الدين مستو و مصطفى سعيد، مؤسسة الرسالة،**

[514] The word "**ذُرِيَّة**" *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*! See **اللسان**! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or progenies; clearly here it is the *descendents* which are in reference!

[515] The word "**طيبات**" = "goodies" = "goodies,[w]"= a *feminine gender* means any thing *delectable and legitimate*!

[516] The word "*khabotha*"="**خَبُثَ**" is a *past tense*, i.e. *that which became wicked/bad*, it has *no* English equivalent *per se*!

[517] The word "*Hameed*"= "**حميد**" *linguistically* means: (1) *multitudinously praised* and (2) *multitudinous praiser*!

268. The Satan promises you[b] the indigence and [*he*] commands you[b] by the profanity[w518]; while Allah promises you[b] forgiveness[w] from Him and munificence; and Allah (*is*) *Wa'seon*[519] (*Surrounder and encompassing all things*), Omniscient.	ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦٨﴾
269. *You'a'tee* ([*He*] *accords*) the *hekmata*[w520] (*wisdom*)[w] (*to*) whom[p] [*He*] wills; and whomever *youa'ta* (*to be* [*he*] *accorded/given*) the *hekmata*[w] then *Qad* (*already and affirmatively*) *ooteya* ([*he*] *had been accorded/given*) *khayran* (*desirables/ worthinesses/ goodnesses*) multitudinously; and not *yadhdhakkaro* (*repetitively-reminisce*) except the *alba'be's* (*hearts-intellects*)'s possessors.	يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾
270. And what expended you[c] of an expenditure[w] or vowed you[b] of a vow then verily Allah knows it[x]; and not for the *dha'lemeena*[521] (*injustice-doers*) of succorers.	وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٢٧٠﴾
271. *en* (*if*) you[z] disclose/flash the alms[w]/charities[w] then *ne'emma* (*how excellent*) (*is*) indeed[522] it[w] (*is*); and, if you[z] conceal it[w] and *to'atoha* (*you*[z] *accord/give it*[w] *to*) the indigents[523], then it[x524] (*is*) *khayron**[525] (*superior/ betterment/ -goodness*) [x] for you[b]; and [*He*] expiates *a'n*[526] (*off*) you[b] of your[n] *sayye'aa'te*[w] (*demeritorious-deeds*)[w]; and Allah by what you[z] work (*is*) Proficient.	إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾
272. Not on you[g] (*is*) their divine-guidance [x527]; [and] but Allah divinely-guides whom[p] [*He*] wills; and whatever expend you[z] of *khayren*[x] (*lawful: possession/provision-/desirable*) so surely (*it*[x] *is*) for your[n] selves[w]; and not expend you[z] of *khayren* [x] except *ebtegha'a* (*earnest-quest of*) Allah's [Face] [x528]; and whatever expend you[z] of *khayren*[x]	۞ لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا

518 The Arabic word used is "**الفحشاء**," = the noun of "**فاحشة**" see **التاج**! And "**الفحشاء**" = "*profanity*" or "*profaneness*" means: vulgar or irreverent say or action, i.e. the *excess* of *ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

519 The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything!"

520 See the *Lexicon* attached to this *Translation* for "*hekma*"!

* See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذو الألباب"= the *albab's* possessors!

521 The word **ظالم**" in "**ظالمين**"= "**فاعل الظلم**" = "the injustice-doer," as "**الظالم**" = "injustice!"

522 See the *Lexicon* attached to this *Translation* regarding, "**ما المصدرية**," especially when for for *emphasis*!

523 See the *Lexicon* attached to this *Translation* for "**الفقير**" versus "**المسكين**," i.e. *indigent* versus *poor*!

524 The word "**هو**" refers to the *giving*[x] which is a *masculine* in Arabic.

525 Some scholars say that *surplus-charity* is better to *conceal* it; but the *decreed* charity it is *best* to make it *overt*!

526 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**!"

527 It must be pointed out here that "*guidance*" has *two distinct implications*: (1) guidance of *conveyance* and (2) guidance of *assistance*. The former just *shows* all Allah's Singular Way. Obviously, some *accept* it and others *reject* it, *as all have free choices*. The later, guidance of *assistance* points to the *special* and *personal* guidance extended by Allah *to those who accept Allah's Way manifest in His messengers and Writs*. This assistance to the faithful facilitates their endeavor and blesses their activities!

528 The expression "*for Allah's Face*" is a lofty *Qur'anic expression* from Arabic *tongue* expression meaning: *Allah's pleasure and countenance*, i.e. *not* for *expectation of thanks or any recoupment* from the *recipient* of the *favor* put forth or given by a giver!

<table>
<tr><td>youwaffa[529] (it shall be fully and augmentedly fulfilled) to you[b] while you[f] (are) not todh'lamoona[530] (to be wronged you[z]).</td><td>تُظْلَمُونَ ﴿٢٧٢﴾</td></tr>
<tr><td>273. For[531] the indigents, who[r] (had been) straitened they[z] in Allah's path, they[z] cannot (make a) striking[532] in the land[w]-/Earth[w]; reckons them rich the ja'helo[533] (he who acts ignorantly or incorrectly) of the abstinence; know them [you[s]] by their signa; not they[z] ask the mankind importunately; and whatever expend you[z] of khayren[x] (lawful: possession-/provision/desirable)[x] so verily Allah by it[x] (is) Omniscient.</td><td>لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَـٰهُمْ لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢٧٣﴾</td></tr>
<tr><td>274. Who[r] they[z] expend, their possessions, by the night and the day, secretly[x] and openly[w] then for them (is) their remuneration enda (by munificence of/ by Rule of) their Lord; and neither (is) fear on them and nor they sadden.</td><td>ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾</td></tr>
<tr><td>275. Who[r] they[z] eat the usury not up/sustain[534] they[z] except as ups whom[x] tramples him the Satan of the mas'se (Satanic-madness); tha'leka (afar-that-it)[x] (is) because verily they said: surely only the selling (is) alike the usury; and (had): legitimized Allah the selling and [He] illegitimated the usury; so whoever came[x] (to) him an exhortation[w535] from his Lord and so [he] desisted, then for him what antedated and his matter (is) to Allah; and whoever [he] reverted then those (are) The Fire's[w] companions they (are) in it[w] immortals.</td><td>ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَـٰنُ مِنَ ٱلْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا۟ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟ ۚ فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ وَمَنْ عَادَ فَأُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢٧٥﴾</td></tr>
<tr><td>276. Obliterates Allah the usury and yourbey ([He] waxes/grows) the alms[w]/charities[w]; and Allah loves not every kaffaren[536] (ever/stout ingrate), atheemen (repetitive sinner).</td><td>يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَـٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾</td></tr>
<tr><td>277. Verily who[r] believed they[z] and worked they[z] the righteous-works[w] and aqamo[537] (they[z] upheld the prescribed obligations of) the Prayer[w] and aa'taw (accorded/fulfilled they[z]) the Zakata[w538] (prescribed percentage of personal possessions)[w] for them (is) their remuneration enda (by munificence of/ by Rule</td><td>إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ</td></tr>
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529 The word "يوفّى" from "الوفاء," = "التمام" meaning *gathering the last component of any obligation to makeor augment it a whole*! So "يوفّى" means to be *endeavored and gathered the last part of an obligation and fully and augmentedly fulfilled*!

530 The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

531 That is to say, in this context, and Allah knows best, charity *expenditure* is mostly for the indigents.

532 The word "ضربا," translated as "strike!" Both words in *Arabic* and in *English* the two words have *multiple meanings*! The Arabic is very *obvious* in this context, but the English *may pose some ambiguity*! So, it should be taken in one of its meanings of: "*to set out or proceed, especially in a new direction*!"

533 The word "جاهل"="*jahelo*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*! So the "*jahil*" is *he who acts ignorantly or incorrectly*!

534 The word "يقومون" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, or in the sense of "*maintain*," "*sustain*," or "*uphold*!"

535 The word "موعظة," rooted in "وعظ" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*!

536 The word "كفّار," *strongly intensive singular masculine noun* meaning: he who is *ever/stout* ingrate!

537 The word "أقامَ" in "أقاموا" has *several* meanings, but *relevant* to the Prayer there are *two distinct* but *supportive* of each other! But first what is the meaning of: "أقامَ"? "أقامَ" *linguistically* means:

"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"

So, "اقاموا" means they: (1) *upheld*, as in this *Ayah* (S2: 3). Also "أقامَ" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102)! Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only maintain and perform* it!

538 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

English	Arabic
of) their Lord; and neither (*is*) fear on them and nor they sadden.	
278. O, you who[r] believed you[z] *ettaqo* (*let you[z] reverentially guard not to displease*) Allah and let-you[z] leave-off what remained of the usury, *en*(*if*) you[c] were believers.	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَذَرُوا۟ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟ إِن كُنتُم مُّؤْمِنِينَ ٢٧٨
279. So *en*(*if*) you[z] did not, then let-you[z] cognize/apprise by a war from Allah and His messenger; and *en* (*if*) repented you[c] then for you[b] (*are*) your[n] possessions' principals; neither *tadh'lemoona* (*you[z] wrong*) nor *todhlamoona* (*are to be wronged you[z]*).	فَإِن لَّمْ تَفْعَلُوا۟ فَأْذَنُوا۟ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ٢٧٩
280. And *en* (*albeit*) [*he*] [was] *usra'ten*[w] (*financial strait*)[w] possessor then a postponement[w] to *mayara'ten*[w] (*ease/-getting a weal*)[w]; and, if *tassaddaqo* (*you[z] remit as a charity*) (*it[x] is*) *khayron* (*choicer/superior/worthier*) for you[b] *en* (*if*) you[c] were (*to*) know.	وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا۟ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ٢٨٠
281. And *ettaqo* (*let reverentially self-protect you[z]*) a day[x] (*to be*) returned you[z] in it[x] to Allah; afterwards each self[w] (*shall be*) fulfilled[539] what earned-she[y] and they (*are*) not *yodhlamoona*[540] (*to be wronged they[z]*).	وَٱتَّقُوا۟ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٢٨١ .
282. O you, who[r] believed you[z] if mutually debited you[c] by a debt[x] to an *ajalen*[541] (*term-limit*) *musamma*[542] (*that which is designated and/or named*), then let[543] write it[x] you[z]; and let write between/among you[b] a writer by [the] justice; and let not *ya'aba*[544] (*categorically-refuses*) a writer to write [*he*] as what taught him Allah; so let write [*he*] and let dictates who[x] (*is*) on him the *haqqo*[545] (*right/just-due/debt*), and let *yatta'qe* (*he reverentially guards not to displease*) Allah, his Lord, and let-not diminishes[546] [*he*] of it[x] a thing; then *en* (*if*) [was] who[x] (*is*) on him the *haqqo* (*is*) a mooncalf, feeble, or cannot dictate he, then let dictate his guardian by [the] justice; and *istash'hedo* (*let-seek witnessing you[z]*) two witnesses-/testifiers of your[n] men; then *en* (*if*) not [both] were two men, then a man and two women, of whom[p] you[z] approve of the witnessers, that *tadhella*[547] (*forgets*) an *ehda*[548] (*a lone-she[y]/any she-one*) them[y], then reminds an *ehda* them[y] the other[w]; and let not *ya'aba* the witnesses/-testifiers, if when[o549] (*had been*) summoned	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَٱكْتُبُوهُ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌۢ بِٱلْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ مِن رِّجَالِكُمْ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰ وَلَا يَأْبَ

[539] See footnote 581 above regarding "توفى"!
[540] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!
[541] The word "الأجل" means term-limit, see اللسان!
[542] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!
[543] The word "فاكتبوه" is an *imperative command* verb, hence denoted by "*let*, in parenthesis, as the text does not have "*let*" *per se*!" It is in the imperative to express a command to put the debt in *writing*!
[544] The Arabic word "أبى" means: [*he*] *refused definitively*, i.e. *categorically-refused*, there could be *no future comliance*!
[545] The "*just due*" means the payable debt, which is the *right* amount on him.
[546] The word "بخس" in "تبخسوا" carries *two distinct* but *supportive* or almost *synonymous* meanings: (1) under-value, (2) diminish the value!
[547] The word "ضلّ" has *several* meanings, among them: wasted, misled, *forgot* (as in this context), inclined, swerved, and strayed! See اللسان!
[548] See the *Lexicon* attached to this *Translation* regarding "أحد!"
[549] See the *Lexicon* attached to this *Translation* regarding, "ما المصدرية," especially when for emphasis!

they[z]; and let-not weary you[z] to you[z] write it[x] small[x] or big[x] to its[x] *aja'le*[550] (*term-limit*)[x]; *tha'lekum*(*collective-afar-that*) (*is*) *aqsatto*[551] (*more just*) *enda* (*by Rule of*) Allah, and upright-straighter[552] for the testimony[w] and closer/lower[553] that not suspect you[z]; except that be[w] [*it*[w]] a present[w] (*i.e. immediately exchnged*) trade[w] you[z] administer it[w] among you[b] then not on you[b] a *jonahon*[554] (*sin*) that not write it[w] you[z]; and let-cite you[z] witnessing when mutually you[c] sell; and let-not *youdharra* (*mutually harm*) (*to/on*) a writer or a witnesser; and *en* (*albeit*) you[z] do, then verily it[x] (*is*) a *fosooqon*[555] (*rebellion vis-à-vis Allah's command*) by you[b]; and *ettaqo* (*let reverentially guard you[z] not to displease*) Allah; and Allah teaches you[b] and Allah by every thing (*is*) Omniscient.	ٱلشُّهَدَآءُ إِذَا مَا دُعُوا۟ ۚ وَلَا تَسْـَٔمُوٓا۟ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ ۚ ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَـٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓا۟ ۖ إِلَّآ أَن تَكُونَ تِجَـٰرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوٓا۟ إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن تَفْعَلُوا۟ فَإِنَّهُۥ فُسُوقٌۢ بِكُمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ ۖ وَيُعَلِّمُكُمُ ٱللَّهُ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٨٢﴾
283. And *en* (*if*) you[c] were on a travel and not found you[z] a writer, then pledges[x]/securities[x] *mugboodhaton* (*it*[w] *being hand-received*); then, *en* (*if*) trusted some (*of*) you[b] some, then let *youaddey*[556] (*personally deliver or perform his full obligations*) who[x] [*he*] (*had been*) entrusted his *amanata*[w][557] (*entrusted article/deposit/duty/responsibility*)[w] and *leyatta'qey* (*let he reverentially guard not to displease*) Allah, his Lord; and let-not conceal you[z] the testimony[w]; and whoever [*he*] conceals it[w] then surely it[x] (*is*) sinner his heart[x]; and Allah by what you[z] work (*is*) Omniscient.	وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا۟ كَاتِبًا فَرِهَـٰنٌ مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَـٰنَتَهُۥ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ ۗ وَلَا تَكْتُمُوا۟ ٱلشَّهَـٰدَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾
284. For Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth[w]; and *en* (*if*) you[z] disclose/flash what (*is*) in your[n] selves[w] or you[z] hide it[x] reckons[558] (*up with*) you[b] Allah by it[x]; then [*He*] forgives whom[p] [*He*] wills and [*He*] torments whom[p] [*He*] wills; and Allah over every thing (*is*) Omnipotent.	لِّلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾
285. Believed the messenger by what (*had been*) descended to him from his Lord and the believers, each believed by Allah and His angels and His books and His messengers; not differentiate [*we*] between an *ahaden*[559] (*a lone/any-one*) of	ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَـٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ

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[550] The word "**الأجل**" means term-limit, see **اللسان**!

[551] The word "*aqsatt*"= "**أقسط**" is based on the root word "*qasata*"= "**قِسَط**" meaning: (1) was *absolutely just*, i.e. *by the balance*, *not a hair of difference*! (2) Justice *per se*, could be rendered by *mutual consent* between the disputing parties, if one party gives *up* or *in* for the *sake of agreement*. But in terms of (1) the "*balance*" is the judge; every party receives its absolute dues, leaving no room for any compromise!

[552] The word "**أقوَم**" has a double meaning of "*uprightness/morally correct*" and "*straightness*!" See **اللسان** and **الطبري**!

[553] That is nearer (*closer*) *to your recollection* so as not to suspect!

[554] See the *Lexicon* attached to this *Translation* for the meaning of the word "**جناح**" figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no "**جناح**"= no sin!

[555] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

[556] With respect the word "*youaddo*," it is to be noted that it is from "**أداء**," meaning: *personally* performing (*the obligation*), e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*! This is in *contrast* to "*waffa*"= "**وفى**" *paid the full obligations in any way*!

[557] The word "**أمانته**" has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty that is charged by a higher authority to a person.

[558] The verbal expression "*reckons with*" according to the dictionary means: "*To come to terms or settle accounts with*!" See *The American Heritage Dictionary*!

[559] See the *Lexicon* attached to this *Translation* regarding "**أحد**!"

His messengers; and said they[z]: we (*had*) heard and we obeyed; (*we seek Your*[g]) your[t] forgiveness O, our Lord: and to You[g] (*is*) the destiny.	بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾
286. Not charges Allah a self[w] except its[w] capacity; for it[w] what earned-she[y] and on it[w] what *ektasabat*[560] (*reciprocally earned-she*[y]); O, our Lord: let-not *toaa'khethona*[561] ([*You*[s]] *retributively-punishes us*) *en*(*albeit*) we forgot or we erred; O, our Lord, and let-not [*You*[s]] load on us *essran*[562](*severe/-heavy/ personal/and most burdensome obligation*) as what (*had*) loaded [*You*[s]] on whom[r] of before us; O, our Lord: and let-not *tohammilna* ([*You*[s]] *iteratively burden us*) what not (*we have*) capacity[w] for us by it[x]; and let-pardon *a'n*[563] (*regarding*) us [*You*[s]], and let-forgive *a'n* us [*You*[s]] and *urhamna*[564] (*let-*[*You*[s]] *mercy-give us*); You[s] (*are*) our Guardian, so let-succor us [*You*[s]] over the people, the unbelievers.	لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

560 The word "**إكتسبوا**" rooted in "**الإفتعال**"="**افتعل، و ليس فاعل أو تفاعل**"="**اكتسب**," hence "**إكتسبوا**" = "*spurious-reciprocity*," not a genuine mutuality, as by *doing* and *redoing* the *deed* repetitively the *doer likes the deed* and the *deed likes the doer*, consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to "**الإفتعال**"= "*spurious-reciprocity*!" Also, "**أكتسبت**" has *more* letters-construct implying *more positive* or *negative* meaning, in *this case* a *negative* one! So this *self* had *intentionally conditioned its entity to earn* all it had earned which ultimately would be not *for* it but *on* (i.e. *against*) it!

561 The word "**يؤآخذ**" in "**يؤآخذ هم**" means retributively-*punishes*, certainly *not* "blames," as what some might *presume*! See **اللسان**! In the *Ayah*: "had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it (*the Earth*) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "**آخذ**" is *retributively-punished*!

562 The word "*issron*" or "*issran*" or "*issren*" all mean the same, only grammatically deflected. Thus,"*issron*" has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else*; (2) severe, heavy, *personal*, and *most burdensome* obligation; (3) imprisonment and restriction; (4) grave sin; (5) burdensome covenant.

563 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عن**!

564 The word "**رحمة**"="*mercy*" in Arabic "**رحمة**" is *unlike* its English equivalent, in that "**رحمة**" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the command-tense for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to transliterate it: "*urham* ([*You*] *mercy-gave*) us," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *You mercy us*," which *cannot* be said in correct English, as there is *no verb* in English for the word "*mercy*!"